



OCTOBER, 1934

# MISSIONS

An International Baptist Magazine



The Baptist World Congress in Berlin

Volume 25

Number 8



Baptisten-Gemeinde

## THE CALENDAR

*Coming events of interest to  
Northern Baptists*

### OCTOBER

3—Denominational Day of Prayer.  
  
BAPTIST STATE CONVENTIONS  
2- 3—New Hampshire, Concord.  
2- 4—Colorado at Denver.  
2- 4—Idaho at Moscow.  
2- 5—South Dakota, Dell Rapids.  
5- 7—Nevada at Reno.  
8-10—Minnesota at Winona.  
9-11—N. California at Vallejo.  
10-14—Nebraska at Omaha.  
11-13—Connecticut at Hartford.  
15-18—Michigan at Jackson.  
16-18—Indiana at Franklin.  
16-18—Kansas at Dodge City.  
16-18—Pennsylvania at Scranton.

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16-18—West Virginia, Huntington.  
16-19—Iowa at Burlington.  
19-25—New York at Niagara Falls.  
22-24—New Jersey at Newark.  
22-25—Ohio at Lima.  
25-28—Illinois at Springfield.  
30-31—Massachusetts at West Som-  
erville.

### NOVEMBER

13—M. & M. Board meeting in New  
York.

19—Home Mission Board meeting  
in New York.

19—Woman's Home Board meeting  
in New York.

19-21—Foreign Board meeting in  
New York.

### DECEMBER

11-12—Mid-year Denominational  
meetings in Chicago.

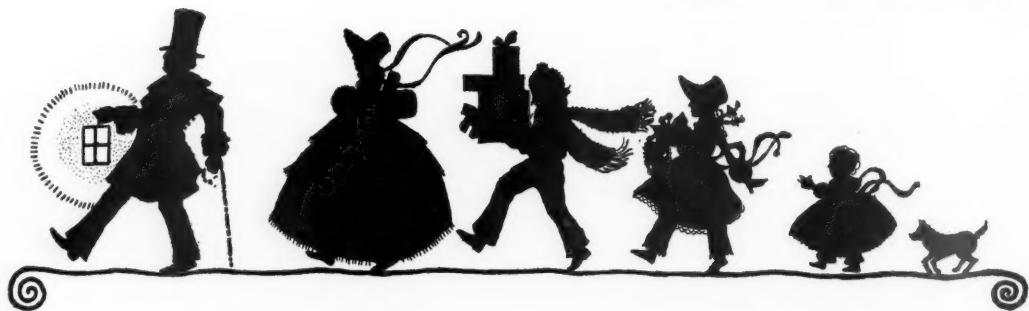
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**STEP IN LINE WITH  
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## WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

152 Madison Avenue

New York City

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## QUESTION BOX

NOTE.—Questions are taken from all pages and occasionally include advertisements. The contest is open only to subscribers.

1. Who teaches in the Jamaica High School?
2. What happened March 16, 1920?
3. What is signified by \$5,241?
4. "It is not the intention of the German Government"—Complete the sentence.
5. How many Baptist foreign missionaries were in service in 1932?
6. What takes place October 10-14?
7. Who is secretary of the British Baptist Missionary Society?
8. What invitation was issued in 1911?
9. Who made seven addresses on one Sunday?
10. Who walked five miles to his baptismal service?
11. Who need to have new pens and fresh ink?
12. Who is T. Gerikas?
13. What is named Andre Lebon?
14. Who are said to be preeminently a city folk?
15. Where is Camp Abnaki?
16. Who is the author of "Song of the Lark"?
17. What happened in China in 1926-1928?
18. "The ageless Jesus was to him fully adequate for today." Concerning whom was this said?

### Prizes for 1934

For correct answers to every question in all issues, January to December inclusive, a prize of a year's subscription to *MISSIONS* or a worthwhile missionary book will be awarded.

Answers should be kept at home until the end of the year and all sent in together. In order to be eligible for a prize, both the answers and the page numbers on which answers are found must be given. Answers should be written briefly. Do not repeat the question.

Where two or more in a group work together, only one set should be sent in, and one prize will be awarded. All answers must reach us not later than January 1, 1935, to receive credit.

### Instructions to Subscribers

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# MISSIONS

*An International Baptist Magazine*

HOWARD B. GROSE, *Editor Emeritus*

WILLIAM B. LIPPHARD, *Editor*

Publication Office, 10 Ferry Street, Concord, N. H.

Executive and Editorial Offices, 152 Madison Ave., New York City

Vol. 25

OCTOBER, 1934

No. 8

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## LETTERS

### From the Editor's Mail Bag

I am looking forward to your report of the Baptist World Congress. I am very proud of our denomination and I appreciate the uplift and inspiration that I get from *MISSIONS*. But I would like to make a suggestion. Our religious papers make a serious mistake in getting too much of an ecclesiastical background in almost everything they publish. I am a commercial traveling man out in the everyday world. It seems to me that our church papers seldom get a business man's point of view. For example, your last issue states that the depression ended two years ago. *This is not so!* Our credits with retailers are at present extremely poor. Christian men are suffering financially and this

is the only reason why we are falling down in our giving to the missionary cause.—*Harry W. Sylvester*, Grand Rapids, Mich.

I send herewith my subscription for *MISSIONS* for another year. What the old home paper is to other men, *MISSIONS* is to me. It is one of the two papers which I take in bad times as well as good and which I could hardly get along without.—*David Cole*, Great Bend, Kans.

I wish your subscriber from New York might take time for several readings of the resolutions passed by the Northern Baptist Convention at Rochester. In my opinion he would find enough "teeth" in them to be felt if they were adopted and acted upon by individual Baptists.—*Mrs. E. M. Murphy*, Kalamazoo, Mich.



*Johann Gerhard Oncken*

### 100 YEARS AGO

**JOHANN GERHARD ONCKEN**  
**founded the first Baptist church**  
**in Germany**

thereby starting a great movement which spread to nearly every country of Europe

For 100 years American Baptists have aided their brethren in Europe who have dared to fight for those principles for which our forefathers suffered.

They aid in the training of preachers through schools

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**AMERICAN BAPTIST FOREIGN MISSION SOCIETY**  
 Dr. P. H. J. Lorigo, Home Secretary

152 Madison Ave., New York

### Foreign Board Elects New Foreign Secretary

The Foreign Mission Board announces the election of Rev. John William Decker, Th.D., as Foreign Secretary to succeed Dr. James H. Franklin. He was born at Lahore, Va., May 13, 1890, was graduated



**JOHN WILLIAM DECKER**  
*Newly elected Foreign Secretary*

from Richmond College in 1912 and from the Southern Baptist Theological Seminary in Louisville, Ky., in 1915. In 1920 he was married to Margaret B. Laws, daughter of Dr. Curtis Lee Laws. They have three children. Appointed as missionaries of the Foreign Mission Society March 16, 1920, they have served in the evangelistic work in Ningpo and Hangchow. Recently Dr. Decker made a thorough study for the Board of conditions in South and West China. He speaks Chinese fluently and is popular with both Chinese and missionaries. His field of secretarial responsibility will include the Philippines and Japan as well as China. The Board thinks of Dr. Decker as a big man, physically, intellectually and spiritually. His election was hearty and unanimous and was especially pleasing to Dr. Franklin.

### After Berlin

#### *A Message from the New President*

THE long-awaited Berlin Congress is over. It has brought us fellowship and inspiration, but especially a new sense of vast tasks to be accomplished and the need of a higher loyalty in our approach to them.

We are certain that we interpret the mind of all who seriously participated in the Congress when we express our conviction that there is no complete or abiding solution to be expected of the international, racial, political, economic, or social problems of the world save as we are faithful to the teaching of our Lord and to the guidance of the Holy Spirit, and are ready to fulfil all the requirements of the law of love.

The deepest significance of the Congress is indeed a call to our people all the world over to give themselves earnestly to prayer that the Holy Spirit will reveal to each of us our duty in these matters and will strengthen us in all things to exemplify the great law of love both by our words and by our lives.

GEORGE W. TRUETT,  
President, Baptist World Alliance.

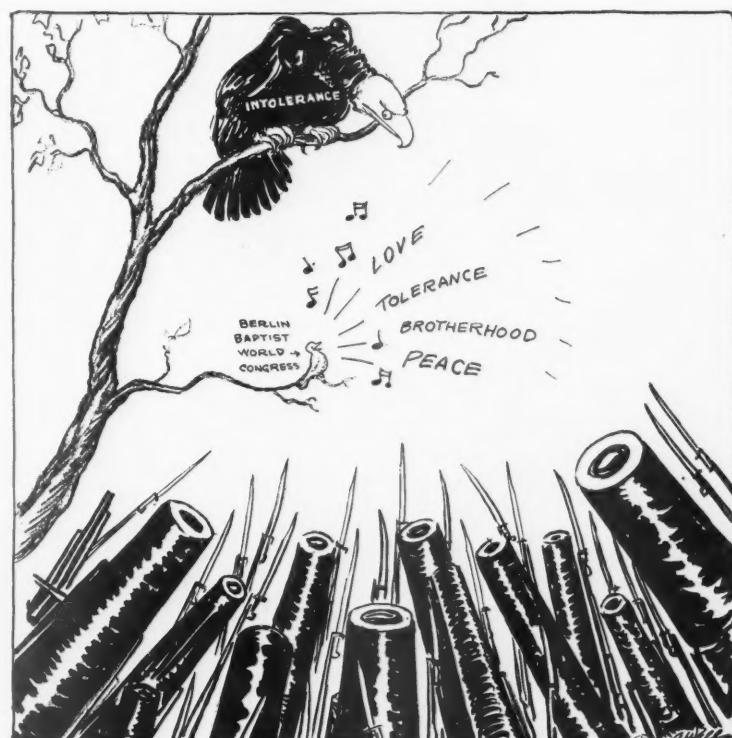


Dr. Truett, in serious mood, listening to Mayor Maretzky of Berlin

### Brave Little Bird!

#### A CARTOON ON THE BAPTIST WORLD CONGRESS

BY CHARLES A. WELLS



SMALL BIRDS sing the greatest songs. Hawks, eagles, buzzards never sing. This brave little songster, dwarfed by its ominous surroundings, has given the world an example of powerful faith and hope.

The Baptist World Congress at Berlin was a great meeting. Perhaps it was not big as armies go, but it was far more powerful and significant than any army. In the midst of growing intolerance, race prejudice, and the hysteria of nationalism, the voice of the Berlin Congress came through with startling courage and clarity.

The news pages of the world were crowded with troublesome reports. Austria was in revolt. Hindenburg was dead. Hitler had made his final and complete clutch at power. There were menacing military maneuvers on seven frontiers.

It was a veritable forest of disturbing facts. But

"Down in the forest something stirred,  
It was only the note of a bird."

Yet the note of a bird can touch things in the human heart that drums of hate and guns of violence never reach.—Charles A. Wells.

## SCANDINAVIA

*A picturesque figure was the delegate from Lapland. His costume and his winning smile attracted attention everywhere*



THE UNITED STATES AND ENGLAND  
President A. W. Beaven shares views with Secretary B. G.  
Griffith of the British Baptist Missionary Society. Mr.  
Griffith succeeded the late Dr. W. Y. Fullerton

GERMANY AND CHINA  
Rev. F. Rockschiess of Berlin and Rev. T. E. Tsiang of  
Chaobing, East China. (See page 471)



## ESTONIA AND HUNGARY

Delegates from Estonia and Hungary in continental Europe. The young woman on the left is Tabea Corj Reval, who has many friends in the United States.



Left: Interracial fellowship on the platform. Second from the right sits the Mayor of Berlin. Behind him sit Dr. J. A. Ohn of Norway and Dr. N. J. Nordstrom of Sweden

Below: Interracial fellowship on the floor. Three continents and eight nationalities are represented in the group



# Among Those Present

# MISSIONS

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## The Baptists Went to Berlin



THE Baptists went to Berlin. They learned much about Germany that differed from what they had read in the newspapers. At their World Congress they were thrilled by wonderful music. They were inspired by great addresses. Contrary to American expectation, they were given unlimited freedom of speech. They adopted monumental reports. They reaffirmed their historic doctrines and boldly denounced war, nationalism, state control of religion, race prejudice, exploitation, and other evils. Judged by all convention standards, the Berlin Congress was an astonishing success.

Many values are already emerging from this Congress. Its fellowship left an enduring impression. Its publicity results were beyond estimate. Berlin was a sounding board from which Baptist principles were broadcast to the ends of the earth. Never before have the leading newspapers of the world given Baptists so much space. Certainly the Berlin meeting strengthened denominational morale. It brought new courage to Baptists in countries where they are still regarded as insignificant minorities. As intimated on page 477, who can appraise its importance to the Baptists of Germany?

In one respect, however, the Congress failed to meet its opportunity. It should have stressed more strongly the place of Baptists in the larger fellowship of all Christian denominations. Where in other features the Congress program was strong, here it seemed weak.

Above all these considerations, one value has larger significance than the rest. In the center of nationalism, Baptists proved the reality of

Christian internationalism. It was all the more vivid against the background of recent dramatic events in Europe. It was all the more timely in that the Congress dates coincided with the 20th anniversary of the beginning of the World War. The German press was quick to sense this.

The sight of 10,000 people of diverse tongues, race origins, national residence, political allegiance, assembling thrice daily in harmony and friendship will remain unforgettable. All six continents were represented. Fifty countries responded to the Roll Call of the Nations. No police force was on hand to keep order. No armaments were needed to prevent one group from imposing its will on another. No Kellogg Peace Pact was required to maintain friendship. No League of Nations was necessary to preserve peace. These 10,000 people personified the paradox of unity in diversity. Their fellowship transcended all difference of race or face, land or class, banner or flag.

What is the secret of this unity, this object lesson in international fellowship? The answer appears in the Report of the Congress Commission on Nationalism. "*Loyalty to Christ must precede every other loyalty.*" If somehow there might come out of the Berlin meeting a worldwide acceptance of this principle in all its implications, including even a partial surrender of national sovereignty as the Congress actually proposed, men would cease increasing armaments; suspicion and ill-will would vanish away; nations would practice peace instead of hypocritically professing it while they prepare for war.

In boldly declaring this the Baptists surely went to Berlin not in vain.



# The World Today

*Current Events of Missionary Interest*



## **The English Language Vanishes from the Streets of Nanking**

**I**N MANY ways the Chinese people are becoming increasingly self-conscious or nation-conscious. This is prompted by a desire to preserve the country from the economic as well as cultural invasion from other lands which the Chinese feel is threatening them. Prof. Henry Huizinga of the University of Shanghai cites as another instance of this development the recently adopted rule of the government in the national capital, Nanking, that no signboards of Chinese stores in Nanking may henceforth carry English words. Professor Huizinga writes further: "In many universities Chinese professors are no longer allowed to lecture in English. In many parts of China both teachers and students must wear clothes made only in Chinese style and of cloth woven in China. At the recent National Athletic Meet in the capital city, the English language was drastically banned from the athletic fields. In our own University of Shanghai (supported jointly by Northern and Southern Baptists in the United States—ED.), the utmost friendliness prevails. Yet even here things are going the way of Chinese. Church services, prayer meetings, chapel, and many other kinds of student meetings which used to be held in English are now exclusively in Chinese."

## **A Fine Racial Mixture in the Hawaiian Islands**

**T**HE visit of President Roosevelt to the Hawaiian Islands during his summer vacation focussed attention on one feature of life in this outpost of American imperialism which has not had prominence heretofore. It should be of interest to Christian missions. One would naturally suppose that race prejudice and friction would be especially acute here. There are 146,000 Japanese, 66,000 Filipinos, 27,000 Chinese, 22,000 Polynesians, 29,000 Portuguese, 7,000 Puerto Ricans, 31,000 of mixed racial origin, and 45,000 white people on the islands. Perhaps there is race prejudice on the part of the white race. As for the other races, according to *Time*, they seem "to live happily together, inter-marry and get along more peaceably than any other similar mixture of races in the world."

## **Christian Science Church Reports Steady Gains**

**T**HE Christian Science Church appears to be making steady progress throughout the world, according to reports presented at the annual meeting of the mother church, the First Church of Christ, Scientist, in Boston. During the past year, 32 new churches, 59 societies and 5 university organizations were formed, bringing the total number of branches of the mother church up to 2,673 and the number of university organizations to 48. A considerable increase in demand for the writings of Mrs. Mary Baker Eddy, founder of Christian Science, was also reported. The large new Christian Science publishing house in the fashionable Back Bay district of Boston has been completed. From it a steady stream of Christian Science literature will go to all parts of the earth.

## **British Taxes Must Pay for Russia's Ancient Bible**

**M**OST American Baptists who went to Berlin included a stop-over in London. Doubtless all of them visited the famed British Museum and had a look at the Codex Sinaiticus, the oldest existing manuscript of the Bible. It was recently bought from the Russian Government for \$500,000. (See *Missions*, February, 1934, page 108.) A photographic reproduction of the historic manuscript appears on this page.



*Reproduction of the last page of the Gospel of Luke and the first page of the Gospel of John in the Codex Sinaiticus, now in the British Museum in London. You will need a microscope and also a knowledge of Greek in order to read it*

While in Russia in 1930 the Editor visited the Leningrad library where the Soviet librarian courteously permitted him to hold in his hand this oldest literary record of Christianity. Now in the British Museum, the manuscript is exhibited under a glass show case. Back in the 4th century it was written on costly parchment made from the skins of young antelopes. The only other Bible manuscript of similar age and historic interest is the Codex Vaticanus, so called because it is in possession of the Roman Catholic Church and is kept in the Pope's library.

When England first negotiated the purchase of the Codex Sinaiticus, it was proposed that the Government pay one-half the cost and the other half be secured by popular subscription. There was considerable criticism. The press and certain members of Parliament felt that better use of \$500,000 could be made by aiding the unemployed instead of giving it to Russia for an old manuscript, notwithstanding its sentimental or historical value.

Regardless of such criticism, it is fortunate that this old Bible is now in possession of a Christian nation. Its retention in Leningrad was long one of the paradoxes of the Russian revolution. It seemed so incongruous that one of Christianity's greatest treasures should be in possession of an atheistic government. How inconsistent it was that with one hand Russia should preserve the world's oldest Bible and with the other hand seek to destroy all other Bibles.

Contributions to meet the people's share of the cost have fallen far short of what was expected. Appeals were sent out to every church in England. Subscriptions were gladly accepted from persons in other lands. A wealthy American is said to have given \$2,500. A slotted box stands beside the show case in the British Museum in which visitors are requested to deposit their gifts. In spite of these efforts, total receipts have barely reached the \$150,000 mark. So the British public through taxes will have to make up the difference.



## Remarkable Remarks

IF HAVING SHED the blood of thousands to win the liberty of individual conscience, our religious bodies should now relinquish it, they would be traitors to their duty to the race.—*Prof. William E. Hocking*.



WHAT WE NEED above all is the return of millions of men and women to something we have lost—a resolute and outspoken faith in the value and power of ideals, of moral and religious forces, and a determination to make honor, justice, good-will and regard for the general welfare the dominant considerations in the organized life of mankind.—*William P. Merrill*.



We are living in a time when disintegration instead of integration is the prevailing tendency.—*A. W. Beaven*.



THE GREAT RED LETTER days of Christian history have been the days when the church has pushed out to new moral frontiers. Two such frontiers are the enterprise of building love and justice into the structural basis of our organized economic life, and the elimination of the causes of war.—*Prof. Halford E. Luccock*.

How easy it is for us to be specialists in trivialities.  
—*Harold C. Phillips*.



THE TOLERANCE WHICH the American public has displayed toward proposals for government lotteries is a shocking symptom of the unhealthy state of the American conscience, to which the church must address itself with vigor.—*J. H. Warnshuis*.



JESUS MAY HAVE FORESEEN variety in His church; but he did not contemplate that variety should become competition.—*E. McNeill Poteat*.

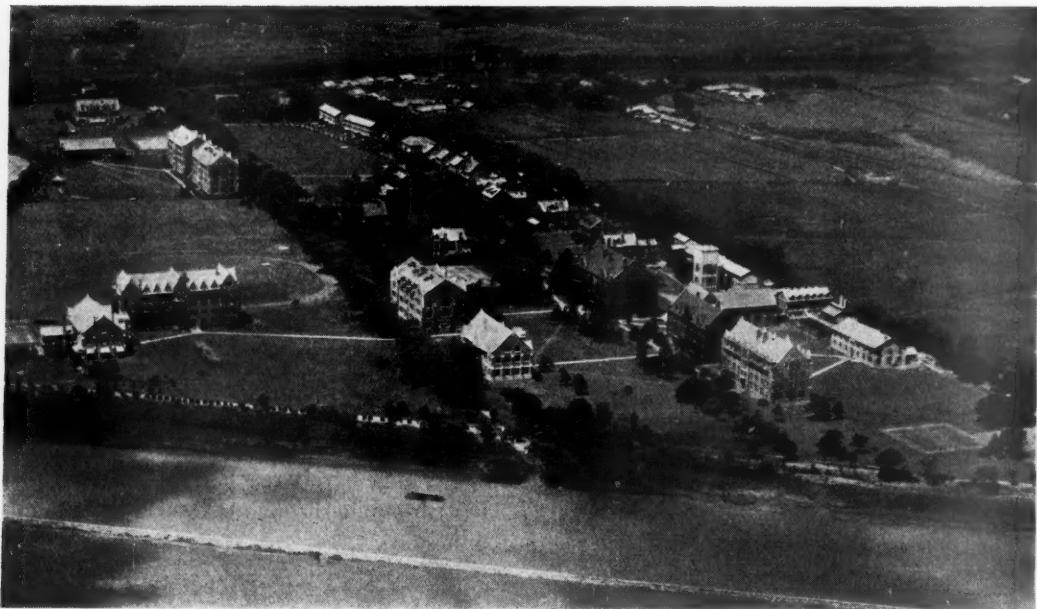


IT IS EXCEEDINGLY IMPORTANT that business men never again take as large a percentage of the national income for profits as they did in 1929. . . . We need a new type of business man. . . . If the New Deal means anything, it means the subordination of capital rights and property rights to human rights.—*H. A. Wallace, Secretary of Agriculture*.



TOO MANY CHURCH MEMBERS consider their whole duty fulfilled when they have mailed a check to the church treasurer.—*The New York Times*.

**A college professor interprets recent events in the Christian missionary movement in China**



*Airplane view of the spacious campus of the University of Shanghai. It is one of American Baptists' great contributions to Christian missions in China*

## MILESTONES

*Many events of profound importance to the missionary movement are never featured in headlines. In this thoroughly readable article Prof. Gordon Poteat gives inside glimpses into recent happenings that are of large significance to missions in China*

**By GORDON POTEAT**



IT WAS surely a milestone on the road to cooperation. For the first time Southern and Northern Baptists working in China held a joint convention. It happened during the Chinese New Year Holidays. The Central China Mission of the Southern Baptist Convention working in the province of Kiangsu, and the East China Mission of the Northern Baptist Convention, working in the adjoining province of Chekiang but touching

Kiangsu in the city of Shanghai, met in joint session in Shanghai. In Washington, in 1933, the two American Conventions met together for one day of fellowship. For the major portion of time they met separately. Here in Shanghai the proportion of time was reversed. We had a half day of separate sessions and three full days of conference together. The work of both missions was passed in review before the whole group. There were delegates from both the Chinese groups. The day cannot be far ahead when the Chinese leaders in both these provinces will be uniting their forces in a single convention. For a long time already the two missions have cooperated in the University of Shanghai, in the Theological Seminary and in the Publication Society. The time is surely ripe for much closer coordination.

The return of President Liu from the United States marks another milestone. Dr. Liu has given a great deal to American Christians in his presentation of the Christian movement in the Orient, but we, on this side of the world, are more keenly aware of what the American Christians have given to him as our leader. He has come back renewed in courage and determination to go forward in aggressive service for Christ. His words to us since his return reveal a new appreciation of the depth of conviction which is behind the Christian missionary movement. He discovered anew that Christian missions are not just the overflow of the surplus wealth of a rich nation, but are rooted in a love of Christ that makes hundreds who have lost heavily in the depression determined still to carry on. The incidents that are most repeated in his speeches over here are experiences of giving which are like the giving of the widow's mite,—an old lady who once had wealth now doing sewing in order to continue giving to the cause; a pastor who had not received a salary for several months pressing a dollar into Dr. Liu's hands; and other experiences. He has a new message for the Chinese Christians about their responsibilities, about their assuming more of the burden of giving the gospel to their fellows.

At the University assembly, President Liu introduced Ren Da Ling, a graduate of the Seminary in the class of 1933. He has just been



REN DA LING

*A 1933 graduate of the University of Shanghai and the first pioneer missionary to enter the land of Mongolia under support of the Chinese Home Missionary Society*

appointed by the Chinese Home Missionary Society, supported and managed by Chinese Christians themselves, as their pioneer missionary to Mongolia, and he was given this opportunity to speak to the students as to why he had



*It was a milestone of another type in 1931 when the Japanese Army that invaded and destroyed the Chapei section of Shanghai used the field adjacent to the University Campus as a landing field for its big bombing airplanes. At that time nobody, not even President Liu himself, could enter the University without a Japanese military pass.*

volunteered for this service. He was given most serious attention as he testified to the Christian conviction which was the basis of this great adventure. Last Sunday evening, at the monthly fellowship and communion service, he was commissioned by the church to represent them in Mongolia. Mr. T. E. Tong, General Secretary of the Chinese Home Missionary Society, spoke first on the love of God, the sacrifice of Christ, and the worth of sinful men. He had written the Chinese characters for these expressions on a large sheet of paper which was suspended in front. He was followed by Ren Da Ling, who told of his bitter childhood. His mother died when he was two years old. His father died when he was fifteen. He wandered about in different provinces and it was when he was a soldier that he heard the gospel and gave his heart to Christ. A very lonely life was no longer lonely now that Christ was his companion. With almost no money he has struggled through school. He believes that the experiences through which he has gone and the great blessings that have come to him through Christ will help him to bring the same experience of light and life and love to those who sit in darkness in Mongolia. He is to join an older Chinese Christian in Kalgan who speaks Mongolian and together they are to pioneer in that border land. Pastor Wang Cheng Kao, graduate of our university and seminary and of Colgate-Rochester, led in the observance of the Lord's Supper. An offering was taken to help equip our representative for his mission. This is another significant milestone.

The visit of Toyohiko Kagawa to Shanghai is the last milestone which I shall record. It is perhaps the most significant. Dr. Kagawa was on the way back from the meetings of the National Christian Council at Manila. This was Dr. Kagawa's first visit to Shanghai since the Chinese-Japanese conflict here. He spoke at many gatherings, on Sunday seven

different times. At a dinner given by Chinese Christian leaders, he began his talk by asking pardon for the sins of his people against China and sympathy for the handful of Christians because they were impotent to stop the depredations of the militarists. "Though I am unworthy to be welcomed by you," he said, "yet you welcome me because I am a Christian. My hope is in Christ to whom we give our homage that through Him we may have peace in the Orient. We belong to heaven first and next to our race; we are sons of God first and then citizens of our different nations. Our way in Japan is not easy. The road is full of stones and thorns and thistles, but that is the way of the Cross. I don't want Japan and China to be like France and Germany. In Japan many think me a traitor when I talk so much about peace. Even today when one becomes a Christian he is often accounted a traitor to his nation. We still have the feudal spirit, the spirit of fighting. It will take time. We must have more Christian propaganda of the right type. It will be slow, but it is sure in the end."

Dr. Kagawa began his Sunday program with an address at the University. The next day being a holiday, the anniversary of Dr. Sun Yat Sen's death, it meant that many students would be



Toyohiko Kagawa preaching in Japan



*Interracial Christian fellowship. Dr. Toyohiko Kagawa and his friend, Dr. C. Y. Cheng, former General Secretary of the National Christian Council of China*

away from the campus. So there was considerable apprehension as to the size of the audience. But when the time came the largest audience in attendance at the church this year was there to greet him. Many students had given up visiting their homes in order to stay and hear him. Dr. Kagawa spoke on Christianity and Social Reconstruction. He used the blackboard throughout. By means of ingenious diagrams he gave the most remarkable analysis of the social and economic situation which many of us have ever heard. The simplicity of his Christian life is combined with the mind of a genius. In less than an hour he touched on the fields of chemistry, physics, economics, church history, politics, and spoke as a master in each field. Dr. T'u, the chairman of our church and head of the physics department who put the address into Chinese after Dr. Kagawa had to leave for another engagement, remarked that there were probably no students in the physics department who could give a list of the elements and the number of their atoms as Dr. Kagawa had off-hand listed them for illustrative purposes in his address. When a mind like his is devoted to Christ and animated by His spirit what a power it is!

Dr. Kagawa also spoke at the Fitch Memorial Church. The pastor of this church, his wife and six others had been taken away by Japanese during the Shanghai attack. They have not been heard of since. One of the group killed was a

senior in the University. His father was a deacon in the church and an official of the great Commercial Press which was destroyed by Japanese Naval Bombs. Dr. Kagawa spoke in English and his words were translated into Chinese by Mr. Hsia Sung Gao, chief editor of the Christian Literature Society. Mr. Hsia lost practically all that he possessed in the bombing of Chapei, and several of his relatives were killed.

The text which Dr. Kagawa read in English was read from the Chinese Bible by Mr. Hsia as he stood shoulder to shoulder with his Japanese brother: "For He is our peace who made both one and brake down the middle wall of partition, having abolished in his flesh the enmity . . . that he might create in Himself of the two one new man, so making peace; and might reconcile them both in one body unto God through the cross, having slain the enmity thereby."

What do these milestones mean? There is decrease in the missionary budget, but increase in missionary purpose. There is falling behind in the giving of money, but going forward in the giving of life. Critics are predicting the failure of the cause; contestants are girding up their loins to struggle for greater victories. Difficulties lie ahead, but the future is bright with the promises of God.

Thus we are passing milestones; we are not stopping by the side of the road to wait for better days. They are already here.



# The World Fellowship of Baptists

*Report of the Fifth World Congress of the Baptist World Alliance, held in Berlin, Germany, August 4-10, 1934, and attended by Baptists from two hemispheres, six continents, and more than fifty nations*



*A panoramic view of the great hall with more than 10,000 people present appears on pages 480-481*

*Reported by*  
**WILLIAM B. LIPPHARD**



*President Hindenburg*

ALL Germany was in deep mourning as the Baptists crossed the frontier at various points and journeyed on to the Fifth Baptist World Congress in Berlin. Flags were at half-mast. Black streamers fluttered from millions of windows. President Paul von Hindenburg at the age

of 87 had just died. How strange that the coming of Baptists to Germany should coincide with an outstanding event in the post-war history of

Europe. In Berlin a cabinet meeting was hastily called. A new law was passed whereby the office of President was abolished and Adolf Hitler became Führer and Chancellor of Germany. Moreover, only a week before Chancellor Dollfuss of Austria had been assassinated. The tragedy had sent shivers of anxiety into every capital of Europe. The whole world wondered whether this would precipitate another world war. Into this dramatic setting, tense with events of wide concern, came Baptists from all sections of the earth.

## AN OVERWHELMING HOST OF BAPTISTS

For the opening session, Saturday afternoon, August 4th, the mammoth Kaiserdam Hall filled slowly as thousands of delegates lingered in fellowship over their luncheon coffee. The

building was well equipped with restaurants. Soon a confusion of speech, a babel of tongues, a sound of many voices rose from the floor like the sound of many waters. Friends of many lands greeted friends of other lands. It was noticeable how cordially Baptists of all lands and races welcomed one another. By two o'clock the hall presented an unforgettable sight. Its spacious floor was filled to the last seat. The side mezzanines and galleries were crowded. The platform was packed with officers, interpreters, speakers, and guests of honor. Behind the platform rose a tier of seats for the 1,000-voiced chorus, whose singing furnished supreme delight to the ear and superb tonic to the soul. At this opening session fully 10,000 people were present.

Flags of all nations hung from the galleries with the familiar Nazi swastika on both sides. On the wall behind the choir a huge painting showed the Baptist World Alliance emblem and the Congress motto. Beneath a cross stood Johann Gerhard Oncken, Charles Haddon Spurgeon and William Carey in whose memory centennial celebrations had been held during the past year. The painting also carried the well known sayings of Oncken and Carey, "Every Baptist a missionary" and "Expect great things from God: attempt great things for God."

In the absence of President John MacNeill, whose serious illness brought sorrow to all, Vice-President F. W. Simoleit of Germany opened the session. The great choir sang "Lobe den Herrn" without organ accompaniment, thus bringing out its stirring harmonies in a way that ordinary singing of this anthem does not do. Then 10,000 Baptists rose and stood in silent tribute to the memory of President Hindenburg. Dr. Simoleit delivered a brief but magnificent eulogy, and Rev. Hans Fehr of Hamburg offered prayer.

Dr. Simoleit then made his own speech of welcome on behalf of the German Baptists. Referring to the fact that the invitation to come to Germany had been made as early as 1911 at Philadelphia, he rejoiced that today, "twenty-three years later, in the centennial year of Oncken, Spurgeon and Carey, we greet this glorious assembly in Berlin." Other addresses of welcome were made by Rev. F. Rockschiess of the German Baptist Union, Mayor Maretzky of Berlin, Dr. Engelke, who represented Reichs-

bishop Müller, Dr. Kindel, a lawyer and leader of the laymen's movement among the German evangelical Christians, and Dr. Julius Richter of the University of Berlin. A letter from Minister Frick of the Department of the Interior was read. He was unable to be present owing to the funeral arrangements for President Hindenburg.

Little touches of Nazi-ism were noticed here. Both the Mayor and Dr. Engelke gave the "Heil Hitler" salute as they mounted the platform. The Mayor expressed the hope that when Baptists returned home they would "help bring to the world the truth about Germany and correct any unjust accusations and rumors that had been circulated." In referring to the church situation in Germany, Dr. Engelke appealed to "the Christian brotherliness of Baptists to judge justly and not prematurely." He stated that in the upheaval taking place the German church "must stand not above nor outside nor beside but within the people."

To these greetings Dr. J. H. Rushbrooke as General Secretary responded happily and with rare diplomacy. He thanked the absent Minister of the Interior for his "assurance of freedom of program proceedings," and the Mayor for the "traditional German hospitality." He then read the following telegram which the Congress promptly voted to be forwarded.

#### AN DEN FÜHRER UND REICHSKANZLER

ADOLF HITLER:

The members of the Baptist World Congress assembled in Berlin desire through yourself respectfully to associate themselves with the German nation in the profound sense of loss and sorrow at the passing away of the Reichspresident, to express their sincere and prayerful desire for the welfare of the land, and to offer their thanks to the people of Germany and especially of Berlin for the welcome and hospitality extended to them.

(Signed) *J. H. Rushbrooke*, General Secretary,  
Baptist World Alliance

Later in the week upon his return from the funeral of President Hindenburg at Tannenberg, the Chancellor gratefully acknowledged the receipt of this message.

#### THE ROLL CALL OF THE NATIONS

All these preliminaries had taken much time and it was long past the scheduled hour for the

Roll Call of the Nations. Undoubtedly every person present eagerly awaited this outstanding feature in Baptist internationalism. Fifty countries in which Baptists are found in large or small numbers were represented. As the name of each country was called, its spokesman quickly came forward and in his allotted two minutes, an almost impossible time limit for even a brief speech of greeting, brought a message from his fellow Baptists and gave such facts about Baptist progress as the rapidly passing 120 seconds permitted. For two hours, until long past 6:30 o'clock, thus making an afternoon session of nearly five hours, the big crowd listened to this Roll Call. It was a lesson in Baptist geography, a demonstration of interracial fellowship, an exhibition of international brotherhood. Here and there a note of boasting crept in as the different speakers emphasized the glorious beauty of their countries or the superior character of their people or the statistical strength of Baptists. Dr. Gilbert Laws made the model response of the afternoon. It was brief, concise, and to the point. All he said was, "The Baptists of Great Britain greet the Baptists of the world in the Name that is above every name." For Northern Baptists in attendance (about 150) it seemed natural to have Dr. M. A. Levy speak for them.



Dr. F. W. Simoleit delivering his speech of welcome on behalf of the German Baptists. Beside him stands the interpreter, Dr. W. H. Müller of Brooklyn, N. Y. The serene countenance of Dr. J. H. Rushbrooke on the left would seem to indicate that all is going well

Thus the whole world passed in review, countries of Europe, leading nations of the Western Hemisphere, mission lands of Asia and Africa, and last but not least, remote Australia and New Zealand whence delegates had made the longest journeys of anyone present. No feature could more dramatically open a Baptist World Congress.

#### FIRE AND HAMMER EVANGELISM

The evening program was announced as "An Evangelical Demonstration." Just what the program committee had in mind by that phrase was not indicated. But we soon discovered what it meant when a tall, black bearded evangelist mounted the platform. He was Rev. Friedrich Sondheimer of Germany. Advancing to the front he brandished a flaming torch in one hand and a mighty hammer in the other. It may be that some in the audience wondered whether he was a re-incarnation of the o'd Teutonic god Thor with his hammer. Speaking rapidly in German without interpretation, he gave an amazing recital of passages and texts from the Old and New Testaments. As he spoke he would wave the torch through the air and pound the hammer on the table. Although Americans present did not understand what he said, the hammer blows certainly kept them alert and attentive. Every time the hammer fell, 10,000 Baptists automatically blinked their eyes or sat upright in their seats. Here certainly was a "demonstration," a new method of visualizing the Light of the World and the Fire of God that consumes sin. It was a hammering of the gospel into the hearts of men. In climactic conclusion he swung the hammer with terrific force on the table, crying out to the vast throng before him, "Is the Fire of God in your own heart? Are you reflecting the Light of the world?"

Prior to this "fire and hammer demonstration," Dr. George W. Truett as presiding officer for the session spoke with characteristic earnestness on "The Conquest of Fear." The fear of life with its problems, difficulties, sorrows; the fear of death, the fear and the doubt over eternity—for the trusting soul all are overcome by Him who said, "Fear not, I am He that liveth." He closed with a direct evangelistic appeal.

(Continued on page 466)

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THE RHINE, NOTED IN LEGEND AND SONG,  
WHERE IT FLOWS PAST THE LORELEI ROCK



*Hundreds of delegates to the Baptist World Congress  
in Berlin made the famous steamer trip down the Rhine*

# FREE SPEECH— —IN BERLIN



*There was a widely prevalent notion in America that the German Government would limit freedom of speech at the Baptist World Congress. Exactly the contrary was true. The Government kept its promise of "full freedom in program proceedings." How Baptists exercised their time-honored right of free speech, wisely, courteously, yet vigorously, is evidenced by the following quotations from addresses and reports.—ED.*

THERE ARE MANY BAPTISTS here who do not agree with the opinions expressed in the criticism of parliamentary government which has just been made on this platform; yet they have listened respectfully to their expression. And so the Baptists in this Congress likewise plan to speak freely their own convictions on certain Christian principles and they rejoice that complete freedom has been assured.—**J. H. Rushbrooke**, England, in reply to an address by a representative of the City of Berlin.



THERE IS NO ARYAN and no Semitic God. Christ died for all men. Whatever his race, we cannot hate or despise any man for whom Christ died.—**M. E. Aubrey**, England.



EVERY ATTEMPT OF A NATION to build an anti-social or anti-racial order is doomed to be self-defeating. The great nations of the world are not those that have the biggest armies or the biggest fleets, but those that render the greatest service to humanity. Every nation is under the illusion that its enemies are across some geographical boundary. Its real enemies are in the hearts of its own citizens.—**Harold C. Phillips**, United States of America.



WE THINK WE ARE patriotic when we speak of the faults of other nations. In the eyes of Jesus such attitude is not patriotism but hypocrisy.—**Herman von Berge**, United States of America.



IF THE REPRESENTATIVES of your government and my government have not moral strength enough to settle their differences without calling men to arms, then I for one say, let them do the shooting of each

other themselves. We should refuse to allow our churches and the religious press to become agencies for war propaganda.—**M. E. Dodd**, United States of America.



THE REAL ENEMIES of all nations are hate, greed, selfishness, racial and nationalistic bigotry. The real battlefields of the world are not Flanders Fields but human hearts.—**Harold C. Phillips**, United States of America.



WE SHOULD MAKE unmistakably clear to our statesmen that we will not follow them into war again.—**Mrs. Ernest Brown**, England.



THE ENEMIES OF THE WORLD today are hate and propaganda. We need to present all editors and writers and reporters with new pens and fresh ink.—**F. Rockschiess**, Germany.



YOUR CONGRESS IS AN EXAMPLE of how the peoples of the world can bridge misunderstanding, and through Christian love and fellowship build up international brotherhood.—**Mayor Maretzky** of Berlin.



THIS CONGRESS URGES upon all its constituent bodies by all possible means to induce the governments of their respective countries to declare themselves to *surrender whatever of their national sovereignty it may be necessary to surrender*, in order to establish an international authority for the maintenance of the peace of the world on the basis of equity and right.—*From the Congress Resolution on World Peace*.

## MISSIONS •

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WE BAPTISTS GLORY in our history; in this business of preventing war we ought to be making history.—*Harold F. Camp*, United States of America.



THIS CONGRESS DEPLORES AND CONDEMNED as a violation of the law of God all racial animosity and every form of oppression or unfair discrimination toward the Jews, toward colored people, or toward subject races in any part of the world.—*From the Congress Resolution on Racism*.



WE KNOW NO CHINESE or German or American God; we believe only in the God who belongs to all peoples and nations and races and who was revealed in Christ.—*Herbert Gezork*, Germany.



BAPTISTS FORM NO centrally controlled international church under any human chief. This form we reject on Scriptural grounds. We stand together as a holy brotherhood. It is in heart bound to Jesus Christ over all distinctions of race, speech, and nationality.—*F. W. Simoleit*, Germany.



BAPTISTS STAND FOR a free and unfettered church. Any other church is not free to carry out the saving purpose of God.—*M. E. Aubrey*, England.



THE HISTORY OF THE WORLD is a history of war.—*Herman von Berge*, United States of America.



THIS CONGRESS DENIES the right of the State to interfere in matters of religion, and equally the right of any church to enter into such relations with the State as may compromise its witness or limit its free-

dom to follow the will of Christ. This Congress claims for all religious bodies full liberty in matters of faith and worship and the unrestricted right to preach and to teach the truth as it is revealed to them. Any interference with the freedom of the church is an intrusion between God and His people.—*From the Congress Resolution on Church and State*.



RACIALISM IS A STUMBLING STONE in the highway of Christian progress.—*J. M. Nabrit*, United States of America (Negro).



SCIENCE HAS TURNED the world into a neighborhood; but only Christ can make the world into a brotherhood.—*Saw Chit Maung*, Burma.



ALL NATIONS ARE SICK; a few of them, however, still entertain the delusion that they are well.—*F. Rockschiess*, Germany.



I SHALL CARRY BACK to the four million Southern Baptists a better and more favorable idea of Germany and the German people than America has received through our newspapers.—*M. E. Dodd*, United States of America.



HOW LONG CAN THE CHURCH ENDURE? As long as she remains in the gospel and the gospel remains in her. As long as Christ is Christ will the church endure.—*C. Neuschafer*, Germany.



WHEREVER IN ANY PART of the Christian church the Holy Spirit breaks through, the whole world shares in its blessing.—*Dr. Engelke*, Germany.



From Left to Right: Mr. Hoffmann, Dr. J. H. Rushbrooke, Rev. Gilbert Laws, Secretary B. G. Griffith of the British Baptist Missionary Society, all of London

Three Baptists from England are met on arrival at the Friedrichstrasse Bahnhof in Berlin by Rev. Walter Hoffmann of the German Baptist Publicity Bureau



*A large Southern Baptist delegation went to Berlin. Here is a party of them photographed on the S.S. Europa. President and Mrs. M. E. Dodd are seated in the center of the second row. Directly behind Mrs. Dodd stands Captain Scharf*

## The World Fellowship of Baptists

*(Continued from page 462)*

To translate instantly sentence by sentence the rich flow of language in a sermon by Dr. Truett is not easy. To his interpreter, Dr. Karl Grimm, high praise is due not only for rendering into German what this prince of preachers said, but for conveying also something of the spirit and personality of the man.

The third address, by Rev. W. R. Watkins of Wales, was also related to evangelism. Like the hammering German, he also spoke without an interpreter. It was well that he did so. Nobody can adequately translate the eloquence of Welsh preaching. While most of the crowd did not understand what the preacher said, they nevertheless realized that he, too, was making an evangelistic appeal to their hearts.

### AN ENDLESS STREAM OF YOUTH

On Sunday afternoon thousands of German young people crowded into the mammoth building. Every seat was again occupied, including the few on the platform not reserved for speakers. Finally hundreds of young people who came late had to stand. And how they enjoyed this youth service. Dr. Herbert Gezork explained that the German Baptist Young People's Organization had been dissolved (see *Missions*, June, 1934, page 325), and so these young people were especially glad of "this opportunity to gather again in a great assembly." And he added significantly that this was the greatest international gathering in Germany since the war. Moreover, it was being held at a time when nationalism was so strong

everywhere. "We have come together," said he, "in the depth and strength of our common faith in God."

Prior to his opening remarks the combined male choirs of the German Baptist churches rendered several magnificent selections. What a musical treat that was. The superb tenor voices soared to the high notes with ease. As the volume of tone swept through the hall many a music lover present was reminded of some of Wagner's immortal opera choruses.

Three addresses on topics of special interest to youth were scheduled. Rev. M. E. Aubrey of England spoke on "Baptist Youth and Our Heritage," Rev. F. H. Leavell of the Southern Baptist Convention on "Baptist Youth and the Church," and Saw Chit Maung of Burma on "Baptist Youth and the World."

Mr. Aubrey took occasion to speak with daring frankness on Baptist principles of democracy, spiritual liberty, freedom of church and state, all of which were being menaced by political and social developments in various parts of the world today. He made a strong plea to Baptist youth to cherish, guard and preserve the heritage which had come down through the sacrifice of past generations. Mr. Leavell urged the responsibility of youth to the church, which without young life would soon be a dying institution.

Colorful in Karen costume and radiant in countenance, Chit Maung made a most popular impression. He told of his desire to serve his people in Burma as a lawyer. After graduation from Judson College he discovered that his people needed not more laws but more love, not more wealth in spite of their poverty

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but more Christlike character. So he decided to enter the ministry. Now after studying in America he returns to teach at the Baptist Theological Seminary in Insein. His address was based on the general theme that East and West have met. The familiar refrain,

East is East and West is West,  
And never the twain shall meet,

is no longer true. Having met, what kind of a meeting is it? Are they brothers or only neighbors? Only in Christ, as he himself has experienced, can East and West really be united into the kind of fellowship the world desperately needs.



*Saw Chit Maung of Burma, after a game of ping pong with Dickinson Lippard on the S. S. Europa*

Later in the week a special session for young people was arranged by the Alliance Young People's Committee. More than a score of nations responded to the Roll Call of Young People's Societies.

#### A FIVE-YEAR SURVEY

At seven o'clock the hall was again filled. By the time a sonorous brass band had finished a short concert, not a vacant seat was to be had. It is impossible to describe the thrill that comes from gazing at so vast a sea of faces. And how that immense throng could sing, each man in his own language. As the voices of the crowd joined with the tubas and trumpets in the brass band, in the majestic harmonies of Luther's great hymn, "A Mighty Fortress is Our God," every American Baptist realized that nothing like it had ever been heard in America.

Two addresses were scheduled. In place of Presi-

dent John MacNeill, the key-note address was given by Dr. John McLaurin, noted Canadian Baptist missionary in India. He emphasized the need of larger fellowship with other Christians. He stressed the responsibility resting upon us as Baptists in these days of confusion. Through all its tumult the world is really seeking a fellowship such as can be found only in Christ. To this need Baptists can make a worthy contribution. Their principle of spiritual unity in Christ transcends all differences of class, race, economics, and creed. The one God and Father revealed Himself in one Christ who died to save men of all races.

The second address was the General Secretary's report. Dr. Rushbrooke presented it in English. A German translation had been circulated among the crowd. In clarity, scope, denominational interest, his report showed again his statesmanlike grasp of world affairs and their relation to Baptist progress. In his survey of what had happened since the Toronto Congress in 1928, he included references to Russia where Baptists are still deprived of citizenship and no Bibles can be printed; to the Cameroons where the French Government still denies the German Baptists the right to resume their former missionary service; to the new Alliance policy of appointing commissions, five of which, respectively on temperance, morals, economics, racialism and nationalism, were to report at this Congress; to the seven meetings of the Executive Committee, all of whose sessions and actions had been marked by unanimity and a sincere effort to represent and reflect the views of absent members; to the various publications by the Alliance in the form of biographies of famous Baptists; to the more



*Two delegates from Hungary, in costume, and four German Baptist deaconesses*

recent series of booklets on mission fields; and finally to the service of men and women who since Toronto had passed away, citing especially J. Y. Mullins, C. A. Brooks, C. M. Parrish, W. J. McLothlin, Mrs. H. E. Goodman and others. "The spirit of Carey, Spurgeon and Oncken, whose centenaries we celebrated this year," he said, "lived in these men and women who have so recently departed. It must live also within us. We must carry forward the work which they laid down. By so doing we shall maintain the reality and achieve the purpose of this international fellowship of Baptists."

#### THE MENACE OF NATIONALISM

The Congress program included reports by five commissions, appointed three years ago to consider and formulate Baptist convictions on five of the outstanding world issues of today, namely, nationalism, racialism, morals, temperance and economics. During the intervening years about 150 people had been at work on these commissions. Significant reports and pronouncements were naturally anticipated. The German government was fully advised as to the nature of the topics to be considered and "full freedom of proceedings" was assured. When the time came for these reports to be presented, large and attentive crowds were on hand.

Naturally nationalism and racialism were of most interest. The discussion was lively, spirited, at times even tense. Opinions were fearlessly expressed that must have seemed radical to persons who had never before dared even to think such thoughts. On the other hand, the great applause showed that the crowd was in full sympathy. One wonders what any secret service agents might have thought had they been present (probably they were) when the Congress so vigorously denounced war and race prejudice.

As Chairman of the Commission on Nationalism, Dr. N. J. Nordstrom of Sweden gave a reasoned and carefully prepared report, analyzing the meaning of nationalism, its ethical implications, its dangers to world peace, and the duty of the Christian church. It was a long statement and ought to be read in full to appreciate its thorough analysis of one of the major problems of our time. The obligation resting upon Baptists consisted in (1) recognizing loyal citizenship as part of Christian duty; (2) upholding legitimate patriotism as love to one's own country and endeavors to further its true welfare; (3) opposing illegitimate patriotism where love to one's own country turns into hatred of other nations; (4) regarding Christian love and service as transcending all national and racial boundaries; (5) and unqualified acceptance of the principle that *loyalty to Christ must*



*Dr. C. E. Benander, President Emeritus of the Bethel Baptist Theological Seminary in Stockholm, and his successor, Dr. N. J. Nordstrom, who was chairman of the Commission on Nationalism. Photograph was taken at the grave of Dr. K. O. Broady by Dr. J. H. Franklin in 1932*

*precede every other loyalty.* As constructive measures the report appealed to Baptists throughout the world to oppose war, to work for peace and reconciliation, to support the League of Nations so that it will include all peoples, to create through education a new peace mentality in youth, and to apply more earnestly the gospel of Christ to "the whole human society." These were the essential points.

#### A VIGOROUS DISCUSSION OF PACIFISM

The discussion that followed reminded one of some of the great debates at Northern Baptist conventions. Men of all nationalities wanted to speak. The time limit of five minutes each had to be rigidly enforced by the presiding officer, Corwin S. Shank. He has had much experience in this back home. Dr. Harold Camp of California proposed a popular referendum so that hereafter the peoples and not the governments should decide whether or not to go to war. Rev. F. Rockschiess of Germany blamed the propagandists for war and not the people. Rev. Heinrich Vieler also of Germany, whose son is Mayor of Munich, appealed to the people to influence their governments that they be no longer guided by bankers and munitions makers who derive profit from

war. After several others had spoken, the discussion closed with an address by Dr. A. W. Beaven on "Christ the Giver of Peace." Referring to pronouncements by the Federal Council of Churches, he expressed the confidence that eventually all Christian churches throughout the world will refuse to support war as a method of settling international disputes.

Discussion of nationalism was resumed Thursday morning when a resolution was presented for adoption. It was not sufficiently pacifistic to suit some of the delegates. So Dr. Harold Camp of California renewed his proposal that Baptists urge their respective constituencies to sign non-war participation cards and to secure amendments to their national constitutions providing for a plebiscite before war can be declared. Another long and spirited debate followed. The fact that such a debate, lasting well over two hours, could take place in the heart of Europe where militarism has long been a curse to humanity is significant of the remarkable spread of the peace movement in recent years. Every expressed sentiment against war and against Baptist participation in war was greeted with long applause. Finally, after a dozen speakers had spoken on the resolution, a keen British Baptist pointed out that the original resolution provided for a "surrender of national sovereignty for the maintenance of international peace on the

basis of equity and right" and therefore was stronger and in advance of the plan proposed in Dr. Camp's substitute. The original resolution was thereupon adopted.

The vote, however, was not unanimous. One lone delegate raised his hand in opposition. So Dr. Truett, who presided, declared that the vote was "practically unanimous."

#### THE THREAT OF RACE PREJUDICE

Similarly absorbing was the report on racialism presented by Dr. C. E. Wilson of England and discussed by Dr. L. D. Newton of Georgia, Rev. J. Wahl of Jugoslavia, and several Negro delegates. The report drew close relationship between racialism and nationalism, mentioned the inescapable fact of race differences and outlined the Christian attitude toward race. Modern applications of these principles included comments on the race question in India with particular reference to the caste system, in Palestine where tension exists between Jew and Arab, and a more extended review of the current anti-Semitism and its "sordid tale of injustice." "We deplore the long record of ill-usage of Jews on the part of professedly Christian nations," says the report, "and we declare such injustice to be a violation of the teaching and spirit of Christ." There was no reference to the color line in the United States, but this was fully brought out in the ensuing discussion. It must have caused shame to many an American present to hear Europeans denounce lynching and race segregation in America. The report also denounced "industrial exploitation of defenceless subject people" and suggested practical ways of curing racial antagonism, such as educating the younger generation, cultivating friendly intercourse, extending Christian missions, opposing all racial exploitation or persecution, and mutual sacrifice of race pride.

In contrast to the vote on nationalism, no dissenting vote was registered against the resolution on racialism. It urges Baptists everywhere to cooperate in the "promotion of Christian teaching concerning respect for human personality regardless of race," and everywhere to actually practice the reality that "despite all differences of race, there is in Christ an all-embracing unity, and that in Him there is neither Greek nor Jew."

#### LIQUOR AND MORALITY

The Commission Report on Temperance covered a general study of liquor conditions and control in various nations, the repeal of prohibition in the United States, the new menace of alcohol because of motor traffic, and the need of restrictive legislation



Five Baptist leaders from Lithuania. The man standing in the center is Rev. T. Gerikas of the Baptist Church in the capital city of Kovno

everywhere on the ground of "social welfare which for the Christian man or woman becomes a matter of personal morality." Tribute was paid to Mrs. H. E. Goodman, who died five days before the Congress convened, for her service as chairman of this commission. In her absence the report was presented by President F. W. Patterson of Nova Scotia.

In the report on morals, President J. R. Sampey of Kentucky deplored gambling, the "menace of the movies," the decline in the sanctity of marriage, the frequency of divorce, and loose sex relations. The report urged education for marriage, and larger emphasis on the Christian view of family life.

No time was available for discussion of these two reports because at eleven o'clock the Congress listened to a radio broadcast of the funeral services of President Hindenburg.

#### INSPIRATION FROM THEOLOGY

No Baptist World Congress program would be complete without a discussion of theology. So Monday morning brought three addresses on the theme "Jesus Christ." Dr. Harold C. Phillips of Cleveland, Ohio, had the topic "Jesus as Son of Man." Prof. C. Neuschafer of Hamburg, Germany, spoke on "Jesus as Son of God." Rev. John Laird of New Zealand discussed "Jesus as Living Spirit." Here were three topics presented by men of three continents and in three decidedly different types of address.

As might be expected, Dr. Phillips gave a searching, stimulating address on the personal, social, and cosmic aspects of Jesus as Son of Man. Through His stress on the supreme value of personality Jesus has humanized our religious thinking. Loyalty to Him must therefore express itself in reverence and love of every human being. Through His teaching on wealth, power, race, Jesus has socialized our attitudes. Jesus' world was as replete with social and racial hatreds as ours today. Through His death on the cross He has vitalized our life. He died to save every man, every home, every country, every race.

The address by Prof. Neuschafer, who spoke in German, was weighty, profound, solid, requiring close attention. Fortunately an English abstract was available. In the doctrine of the Deity of Christ we begin with experience, which leads to living knowledge and which finally emerges in glad confession. "Not a tenet from or about Christ concerns us," said the professor from the Hamburg Baptist Theological Seminary. "Our whole interest is fixed upon Him, upon His Person. Christianity is Christ and Christ is Christianity."

In the third theological address Dr. Laird emphasized Christ as a Living Spirit in founding the church,

in furnishing its life and inspiration, its guidance and its authority.

A concluding summary by Rev. B. A. Nag, white-haired, dark-skinned preacher from India, revealed that in Christian thought, inspiration, truth, the



*An unusual picture of one of the world's great churches  
—St. Paul's Cathedral in Berlin*

Orient has much to contribute to the Occident. "The subject is of vast importance to India," said Mr. Nag. "It means all the difference in the world whether Jesus is man or more than man. If He is merely human He cannot save India."

Once more a tribute was paid to Germany's deceased President. The session adjourned early so that the Congress might listen to the radio broadcast from the Reichstag, where the Siegfried funeral music from Wagner's opera "Götterdämmerung," and a eulogy by Minister Göring featured a memorial service.

More theology was scheduled Tuesday evening, when three addresses considered "Jesus Christ and the Church." Three countries were represented by the speakers. Rev. Manfredi Ronchi of Italy presented the doctrinal aspects of the theme. Dr. M. A. Levy of the Northern Baptist Convention discussed the implications of Christ's Lordship for denominational polity and church relationships. Prof. A. L. McCrimmon of Canada spoke on worship with special reference to the present trend toward more formal worship in our church services.

#### CENTENARY EVENINGS

Two evening sessions were assigned respectively to the Spurgeon Centenary and the Oncken Centenary. Both have already been set forth in *MISSIONS* (see April, 1934, page 214, and June, 1934, page 344). At the Wednesday evening session Prof. C. Schneider of Germany delivered the Oncken Centenary address. He reminded the Congress that on April 22, 1834, there were seven persons baptized with Johann Gerhard Oncken at Hamburg. On the next day they organized the first Baptist church in Germany with Oncken as pastor. On April 22, 1934, exactly 100 years later, the German Baptists held a memorial baptismal service in which 1,056 were baptized.

Following his address, Dr. John W. Bradbury of our own Foreign Mission Board, which through the years had supported the Baptist movement in Germany, presented a memorial resolution which was adopted.

Then followed the Congress sermon, delivered in German by Dr. Herman von Berge of Dayton, Ohio. Using as his text, "Thy will be done," he pictured world conditions of today with the war spirit, increased armaments, unrest, nationalism and race pride, as all too deplorable testimony that we are not doing the will of God. We have all sinned against God. Where is the nation that is innocent of wrong-doing? Where is the flag that is unstained? A stupendous task confronts us. We must Christianize our entire social and international order. A new humanity must

be created. God must rule the heart of man before His will can be done on earth.

The second Centenary evening came on Thursday. An extra feature was the concert given by the united German Baptist choirs of Berlin and by the Swedish choirs. (See page 480.) It was the most largely attended session of the entire week. To take care of the 12,000 or more present, hundreds of additional chairs had been brought in. Nevertheless many people had to stand. Dr. P. W. Evans of England delivered a stirring, historical address on the "Centenary of Charles Haddon Spurgeon."

#### A REVIEW OF WORLD MISSIONS

There was a regrettable scarcity of missionaries at Berlin. Most mission boards were in such financial straits that they could not provide adequate missionary representation. An inspiring and informing world review of Baptist missions was nevertheless featured. It included a survey of Baptist progress in Denmark by Rev. John Nørgaard; a report of missions in the Cameroons, West Africa, by Rev. P. Gebauer; a comprehensive account of conditions in South America in general and in the Argentine in particular by Rev. J. C. Varetto; a stimulating address on Burma by Saw Chit Maung; a general survey of the entire Latin American field in a special Thursday afternoon sectional conference; and a masterly summary of religious conditions in Russia by Rev. F. Füllbrandt, in the course of which for nearly an hour he told the sorry story of religious repression and persecution. Supplementing this was an address by Rev. E. A. Payne of England, who described Communism as a new religion for the Russian people. At the same time he sounded a note of warning as he pictured the spread of anti-God propaganda in other countries around the world.

Two addresses by Southern Baptists were included in this missionary review. President M. E. Dodd, of the Southern Baptist Convention, spoke on "The Gospel for Today," which consisted of the good news of a Personal God, a Divine Saviour and a Brotherhood. These are the three elements in the remedy for a world so sorely sick as it is today. Dr. C. E. Maddry, Secretary of the Southern Baptist Foreign Mission Board, had as his topic "The Great Commission." He urged a new Baptist loyalty and a larger response to Christ's final command.

China had an able spokesman in Pastor T. E. Tsiang, of the Baptist Church in Shaohing, East China, a field well known to Northern Baptists. In pleasing and popular fashion he told of missionary effort, mentioning the medical work with special reference to the service of Dr. F. W. Goddard and

Dr. C. L. Barlow in discovering the intestinal fluke that had caused thousands of deaths from a strange infectious disease. He referred to the mission schools which "have decidedly a more Christian spirit than the government schools and turn out students who are more filled with the spirit of self-sacrifice so necessary in China today." He concluded with a general summary of Christian progress, citing the fact that Christianity began with Robert Morrison in 1807 and now, 127 years later, there are 488,000 Christians and 2,524 Christian pastors. Immediate problems are the need of funds, missionary personnel, and a much larger Chinese Christian leadership.

At the close of this missionary review, the Committee on Nominations presented its report. With a great ovation the Congress unanimously elected as president for the next five years, Dr. George W. Truett of Dallas, Texas, known to Baptists everywhere. He was deeply moved by the honor conferred upon him and made a most gracious response.

Officers re-elected include Dr. J. H. Rushbrooke and Dr. Clifton D. Gray as Secretaries. Dr. A. W. Beaven was elected Vice-President. On the Executive Committee as representing Northern Baptists are W. S. Abernethy, H. C. Gleiss and W. H. Bowler.

#### THE FINAL DAY

The final forenoon session was devoted to miscellaneous business, including resolutions on the church and state which re-emphasized the historic position of Baptists. They were adopted unanimously.

Two addresses on the authority of Christ, (1) "In Social Relations," by Dr. George Friden of Sweden and (2) "In International Relations" by Dr. Bela Udvarnoki of Hungary furnished fitting background for the Fifth Commission's Report on "Economics and the Mind of Christ," presented by Prof. Rolvix Harlan of Virginia. Analyzing the present economic and social order from the Christian viewpoint, it urged the duty of all Christians to (1) help maintain an atmosphere of good-will in which economic questions can be honestly considered; (2) to inform and direct the social conscience as to evils and injustices; (3) to support legislation that curbs exploitation; and (4) to bring Christian leadership in the forefront of social and economic planning. In this new day of

economic reconstruction, social evangelism must supplement the older individualistic evangelism.

All business having been disposed of, there was no afternoon session. Our own Northern Baptist Convention could learn many lessons here. Our annual experience is so different. The free afternoon gave many delegates a last opportunity for sight-seeing or shopping. For Americans it meant visits to banks for funds, especially because their depreciated dollars were not worth nearly as much as they had hoped.

President George W. Truett opened the final session Friday evening. Dr. Clifton D. Gray gave an admirable summary of the values of this Congress. It had fulfilled in an unusual manner its purpose of fellowship. It had made known through the German press more real information about Baptists than the German people had ever heard before. It had reasserted historic Baptist principles. It had helped in understanding more sympathetically the German Baptists, their history, achievements and problems. He paid a richly deserved tribute to the untiring, self-sacrificing service of the German Baptist committee, especially to Dr. F. W. Simoleit.

An unexpected pleasure for Americans was the presence on the platform of United States Ambassador William E. Dodd, a Southern Baptist. Introduced by Dr. Truett, he spoke briefly of the international influence which such a world religious conference was certain to have.

Dr. J. H. Rushbrooke gave the forward look, outlining a few of the problems and tasks that the Baptist World Alliance must face in the coming years, as Baptists everywhere seek to uphold their principles, to live in fellowship with one another, to carry forward the purpose of Christ, and to do their part in building a finer and nobler world. Five years will pass quickly and in 1939 they will assemble for their sixth Congress in Atlanta, Georgia.

And then the great throng rose. With joined hands all around the mammoth hall, all together sang the familiar, "Blest be the tie that binds our hearts in Christian love." In solemn silence the huge assembly stood as each person sorrowfully realized that the final moment had come. Dr. Truett voiced the deep yearnings of all in his closing prayer. After pronouncing the benediction he declared the Fifth Baptist World Congress adjourned.



# Buried Alive!

*A weird but true story from the Shan Hills of Burma that shows again how truth is stranger than fiction*

By MRS. H. C. GIBBENS

**W**HILE giving birth to a baby boy, a young Shan woman had fallen into an unconscious, trance-like state. Her mother and her husband and the women attending her were terrified. They believed that she had died.

In fear lest great calamity fall upon them, they lifted her body from the floor, hastily wrapped a bamboo mat around her in place of a coffin and carried her from the house to bury her at once. Since those who die in child-birth are considered unclean, they can have no Buddhist burial service. Nor can there follow the usual gambling feast. In all such cases an evil spirit in the newborn babe is thought to be the cause of the mother's death.

So her body was thrown into a quickly dug shallow grave under the pines at some distance from the village burial ground. Such unclean dead cannot even be buried there. A few shovel-fuls of earth and pieces of sod were thrown over the body and the mourning friends departed their several ways.

That same night a trader and his servant chanced to camp near the roadside, not far from the burial ground. After they had cooked and eaten their evening meal, and were squatting by the camp fire, they heard a muffled cry not far away. It sounded like a human cry. With a lighted stick of pitch-pine each man began a search for the source of the sound.

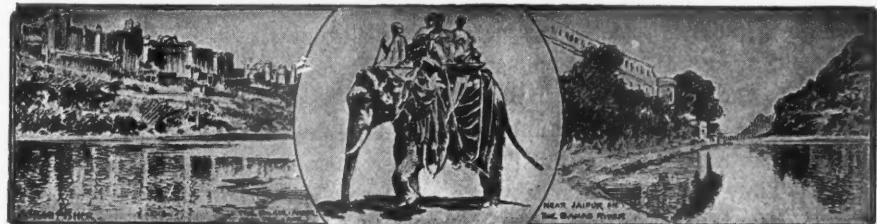
The young mother, having regained consciousness, heard the voices of the men drawing near. So she called out, "Help! They buried me. I

am not dead. Take me out." At once they pulled away the pieces of sod thrown over her, unrolled the mat wrapped around her, carried her over to their camp fire, spread a blanket on the ground and placed her close to the fire.

From his stock of goods the trader took such clothing as she needed and blankets to keep her warm. The following day he placed the woman on his horse and returned to his home. He led the horse, while the servant trudged along carrying the trader's stock of goods over his shoulders. As soon as the woman recovered from her terrifying experience she became the trader's wife.

Five months later she accompanied her new husband on a trading trip. During the trip they visited her former village. Together they went to her former home. Her mother looked up at her approach and exclaimed, "She looks like my daughter!" The young woman saw her baby, and going directly to the child, took him in her arms. As she sat on the floor, with her own child in her arms, her mother could not keep her eyes from her daughter's face. Finally she spoke again, telling the young woman that she looked so very much like her own daughter. Her daughter thereupon replied that she was her very own daughter. She reminded her that she had been buried alive, and that this man had saved her.

So they gave a gift of ten rupees to the grandmother and a like sum to the former husband, and then left the house with the babe. The grandmother and the former husband were speechless. This trader must have been a very brave man, they agreed, else he would not have unearthed the body.



## THE JEW IN AMERICA

*One-third of all the Jews in the world live in the United States. More Jews are to be found today in New York City than ever lived in any other center in history. This summary with its facts and analysis of the Jewish situation in America is of timely interest*

*Condensed from "HOME MISSIONS TODAY AND TOMORROW"*

IT IS a pathetic fact that the Christian church in its approach to the Jews has but rarely been Christian. Seldom has it been wise. Prejudice and misunderstanding have often vitiated both the message and the method, alienating the Jewish people from the greatest Jew of history. In these days when missionary work for every other race is being subjected to fresh study and appraisal, it is surely time to examine anew the approach to the Jew.

This is the more important because of the number and increasing influence of Jews. About one-third of the 15,000,000 Jews in the world are now in America. The United States has 4,500,000 Jews. Canada has 156,000. They are pre-eminently a city folk. The majority of Jews live in a few large cities. New York, which is the largest center of Jewish life ever known, has 1,835,000 Jews. Chicago has 325,000, Philadelphia 270,000. In few numbers they live in smaller cities, towns and villages. They are scattered over every state of the Union and over every province of Canada. In the United States they live in 9,712 different places and proportionately they are as widely distributed in Canada.

Jews are prospering phenomenally in the United States. There are no ghettos to hem them in, no discriminating laws to cow their spirit. Though a large number of the more recent immigrants are poor and have only the economic outlook in life of wage earners, yet no element of the population is so eager to avail itself of economic and educational advantages. They press forward to enter every open door. Though constituting but three per cent of the total population, they form ten per cent of the student body in the higher schools of learning, and through this they enter all the professions. They have reached the foremost place as lawyers, doctors, educationalists, scientists, engineers, and journalists. In industry and commerce, in politics and finance, they exercise a powerful influence. They own and manage a number of the most important newspapers. They control the theatres. The motion-picture, jewelry, fur, clothing and other

industries are in their hands. They furnish governors for three states, and mayors for ten cities. They are well represented in state and national legislatures, and two Jews sit on the bench of the Supreme Court of the United States.

In this country Jews are at the peak of their experience, economically, politically, and culturally. They will doubtless occupy a still larger place in American life. They now hold the leadership of the Jews of the world. What happens to the Jews in America will largely determine the future of Jews everywhere.

A disturbing factor in Jewish-American life is the rise of anti-Semitism. While we have not here the active persecution which has cast its blight over European lands, there is yet enough prejudice and social discrimination to furnish material for such explosive outbursts as those of the *Dearborn Independent* and the Ku Klux Klan.

The duty of the Christian church is obvious. Anti-Semitism puts a veil between the Jew and Jesus. The church cannot successfully at the same time preach its gospel and deny its fundamental ethic. Nor can it be a passive spectator of injustice and ill-will. It must take an active part in exorcising prejudice and in creating good-will.

What is giving Jewish leaders deepest concern today is the widespread drift of their people from the ancient faith. The synagogue is no longer the dominant factor in Jewish life. The emergence of the Jews into the pagan conditions that have followed the World War have had disastrous effects upon their beliefs and practices. The majority of Jews today have little or no contact with organized religion. Rabbi Mordecai M. Kaplan says, "Judaism is disintegrating. So rapid is the process of disintegration that unless it is stopped betimes Judaism will be past recovery."

The devout among the people are bewildered. Revolutionary changes are taking place all about them. The old ideals are receding before the secular spirit of the time. There is a distinct lowering of

moral standards. For the young working people, socialism is taking the place of Judaism. The intellectuals have accepted a materialistic philosophy of life. What can the old folks do? They say their prayers alone and cling the closer to "the piety of the fathers."

The tie that binds most Jews together today is race rather than religion. For the survival of the Jewish people, reliance is placed upon the development of a Jewish consciousness through Jewish cul-

ture. This is one of the underlying motives of modern Zionism. It is hoped that by the return of many thousands of Jews to Palestine there will come about a revival of Jewishness. Arthur Ruppin declares that Zionism is "the last desperate stand of the Jews against annihilation."

Nine home mission agencies are engaged in a co-operative program of work for the Jewish people. These agencies have united in a joint Christian approach to the Jews.



## Nobody in Twenty Years Invited Him to Church



A FARMER was living on a good farm in the State of New York. He was an American. He had a wife and four children. He prospered. There were several churches in his district. Yet in 20 years nobody ever invited this man or his family to church. So they lived without church contacts.

Having heard many glowing tales about California and being in comfortable financial circumstances, the farmer decided to spend the winter months on the Pacific Coast. With his family he came to Los Angeles and rented a modest cottage. Here they settled down to enjoy the far-famed climate.

They soon discovered that a Mexican family lived next door. The New York farmer's wife and the Mexican lady became acquainted and later introduced their husbands. The Mexican was the pastor of a small Mexican Baptist church, and thoroughly evangelistic in spirit. Soon the Mexican minister broached the subject of religion. The New York farmer and his wife listened curiously at first and then with deepening interest. At last under the bold insistence of the Mexican, the farmer and his wife made a profession of faith in Christ.

Then followed Bible study, and they both expressed the desire to be baptized. Naturally the

*The strange story of a New York farmer who spent a winter in sunny California and what happened to him there*

By EDWIN R. BROWN

Mexican pastor thought these Americans would want the ordinance to be administered in an American church.

To his amazement they declined his offer. This was the reason:

"No, I don't want to be baptized in an American church," said the New Yorker. "No American church members have ever taken any interest in us. It has remained for you Mexicans to think of our spiritual welfare and bring us to Christ. I want you to baptize us in your own Mexican church."

So the Mexican minister took his two American neighbors to his little Mexican mission, and there in the crystal waters of its baptistry he baptized them. He gave them a Bible.

When spring came they returned to their farm in New York. They have since written back to their Mexican friends telling of joining a church near their home, of their joy in the Christian life, and their happiness in having their children in constant attendance in Sunday school.

Thus it would seem that when we Americans fail to win our neighbors and friends to Christ, God avails Himself of those of other races to do the work of evangelizing which we have neglected.

# CURRENT MISSIONARY OPINION

*Compiled from the press of the world*

**T**HREE is a surer method of making preparation against improbable attacks by other nations than by building battleships; it is by the employment of friendliness, kindness and good-will in all our dealings and relations with other peoples. Let us revise our abominable tariff laws and make possible international trade, thereby promoting friendliness and prosperity, and making it impossible for foreign nations to think of making war upon us. That would afford better protection than battleships sufficient to line both Atlantic and Pacific coasts! To treat other peoples justly and with kindness is better than ten thousand battleships for defense. Let us stop this foolish expenditure of millions for battleships and use a tithe of the money in building up GOOD-WILL!—*The Reformed Church Messenger*.



**W**E have home and foreign mission enterprises maintaining inexcusable competition. We have villages with three or four superfluous and struggling groups of Christians each wearing a label. . . . Some free spirits have learned how to combine loyalty to the past with loyalty to the present day. They appreciate the values which a *rigid* denominationalism has produced, but they discern the signs of the times and realize that its day is done. The hope of the future of Protestantism lies in full understanding and generous cooperation, probably in large extensions of the principle of federation. The thing which will commend Protestantism to the new generation is what Dr. JOHN R. MOTT describes as "fresh, creative, courageous, constructive, unselfish, cooperative, persevering thought and action, willing to pay the cost in order to bring about a worthier Christian discipleship."—*The Methodist Christian Advocate*.



**N**EVER was there greater need for a new emphasis on the world mission of the Church. We need to be lifted out of ourselves and catch in truer perspective a vision of the Church as it faces common problems the world around. Rabid nationalism, materialism, selfish individualism are arrayed against spiritual forces in every nation. Communism, with all the fervor of a religion, proclaims a

social gospel which challenges the Church to brave thinking through of its position in society. The atheistic philosophy which Communism espouses is by no means limited to the ranks of the Communists. Christians in America, Europe, India, China and Japan stand together in a great testing crisis which is to determine whether the principles of Christ will be applied to the baffling problems common to us all.—*The Christian Intelligencer*.



**M**OST of us have accepted all too easily our membership in the Christian church. We have been content with a church which has devoted the major part of its effort to its own maintenance, and with a membership which has been satisfied to accept the benefits without much thought as to the responsibilities. As a result of such an attitude the world has come to question whether or not the church is as necessary to the welfare of mankind as it claims to be, whether it is worth the effort and money invested in it, not only by direct contribution of the individual but by the exemption from taxation of hundreds of millions of dollars of property.—*The Spirit of Missions* (Episcopal), New York.



**W**HAT are the prospects for disarmament? Europe is an armed camp; America is expending more and ever more on her army and navy and air forces. The prospects for disarmament are not bright. But is disarmament right? That is the question. *If it is right then it is bound to come.*—*The Indian Witness*.



**W**E do not think for a moment that Japan wants war with the United States, and we know that only madmen among us want war with Japan. We even believe that more people today in Japan and in the United States have good-will for the other nation than ever before in our history. Then let us give ourselves to friendly acts rather than to unfriendly. Japan should be put on an immigration quota basis. The number of Japanese that would be added to our population would be negligible, not over two hundred a year, but by doing it we should be treating Japan like an equal and not as an inferior.—*The Christian Leader*.

# MISSIONS

*An International Baptist Magazine*



Founded in 1803 as *The Massachusetts Baptist Missionary Magazine*

HOWARD B. GROSE, *Editor Emeritus*

WILLIAM B. LIPPHARD, *Editor*

**CONTRIBUTING EDITORS**

WILLIAM H. BOWLER

ARTHUR M. HARRIS

COE HAYNE

WILLIAM A. HILL

MRS. ORRIN R. JUDD

MRS. HOWARD WAYNE SMITH

*Field Correspondents in Four Continents*

P. H. J. LERRIGO

A. M. McDONALD

FRED B. PALMER

J. H. RUSHBROOKE

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**Behind the Scenes  
in Berlin**

BEHIND scenes of the Berlin Congress an important conference was held one afternoon. It was not scheduled on the program and only those participating knew anything about it. The story may now be told. While some great address was being delivered in the crowded Congress hall, about twenty Baptists in positions of responsibility in various lands were invited by the German Reichsbishop Müller to his headquarters. In the group were three Northern Baptists, Clifton D. Gray, A. W. Beaven, and W. H. Bowler. Soon the discussion turned to the status of the free churches in Germany and their relationship to the State Church. Just before the conference adjourned the Reichsbishop made a formal statement which he later confirmed in a communication to Dr. Rushbrooke, that "it is not the intention of the German Government to bring about a union of the free churches with the Reichskirche or to exercise any compulsion upon them." This announcement is of the highest importance. It assures the continued independence of the Baptist denomination in Germany. How far the holding of the Congress in Berlin with its

demonstration of the international fellowship of Baptists influenced this declaration of policy may be left open to conjecture. If the Baptists in going to Berlin indirectly helped to assure the continued independence of their brethren in Germany, then the decision of last November that 1934 was the year and Berlin the place for the Fifth Baptist World Congress has been justified. It is significant that the Reichsbishop's statement was published the next day in the Berlin newspapers.

**Futile Talk or  
Purposeful Action?**

THE new commission of nine people that was authorized by the Rochester Convention to

study the relation of the church to the social situation and to report what attitudes should be developed and what action should be taken by Northern Baptists regarding missionary, political, economic, and international affairs with a view to enlarging our contribution to the Kingdom of God,

is officially named the Commission on Christian Social Action of the Northern Baptist Convention.

President Avery A. Shaw and former President W. S. Abernethy have appointed the following as its members:

REV. C. L. SEASHOLES,	Dayton, Ohio
REV. E. A. FRIDELL	Seattle, Wash.
REV. W. E. SAUNDERS	Rochester, N. Y.
PROF. C. T. GOODSELL	Kalamazoo, Mich.
PRES. J. H. FRANKLIN	Chester, Pa.
REV. N. I. TIBBETTS	Chicago, Ill.
PROF. KIRTEL MATHER	Newton Centre, Mass.
MRS. C. W. KEMPER	Denver, Col.
MRS. A. R. PETTY	Deering, N. H.

This personnel, high calibered, forward-looking, representative, may be expected to produce a thoughtful, challenging report worthy of the responsibility assigned them.

What remains to be seen is whether Northern Baptists will be as interested in what these nine people recommend at Colorado Springs next June as they were in what the Commission on Reorganization recommended at Rochester. If they are not, it will prove that Baptists are more concerned with machinery and less with output; more

given to speech-making and resolution and less to deed and performance.

Those who have been calling loudly for a program of action have had an unexpected opportunity placed in their hands. For years Baptists have talked annually about world affairs. Will all their talk turn out to have been futile or will it be followed by definite, purposeful action?

### In Spite of Criticism

#### Dr. Clausen Was Right

**T**WO Northern Baptist Conventions have now been held without seeing or hearing a newly appointed outgoing foreign missionary. In other years this feature always lifted the Convention to majestic heights of inspiration. At San Francisco in 1932 Dr. Bernard C. Clausen was criticized for applying the term "The Doomed Battalion," to the small company of new appointees there presented. He claimed the phrase was justified unless Baptists supported these new missionaries by re-enforcements during the coming years. *They have not done so.* Two years have shown that Dr. Clausen was right. In the meantime a sorry picture has unfolded itself. Our missionary personnel has been greatly reduced. Since the San Francisco Convention, 28 foreign missionaries have died, and 56 have retired because of health, age limit, readjustments in work, or declining support from the denomination. The retirement of five veterans, each after 40 years of service, was recently reported. (See *Missions*, September, 1934, page 408). Our total foreign staff now stands at 634 as compared with 718 only two years ago. It may be that a turn in the ebbing tide is at hand. Two candidates were appointed by the Foreign Board at the last meeting. If the tide in missionary gifts can also be turned this year, our staff can again be built up to the level required by our Christian service to the world.

### A Substitute for Oyster Suppers and Turkey Dinners

**I**N THESE days when churches are tempted to resort to all kinds of schemes for raising funds, a story about Horace Greeley is of timely importance. It was published in *The Christian Leader*, published by the Universalist denomina-

tion. That paper had found the story in *The Watchman-Examiner*. Here it is:

Horace Greeley at the height of his power as editor of *The New York Tribune* received a letter from a woman who reported that her church was "in a desperate plight. Its finances were in bad shape. The young people were deserting it. The community had apparently lost all interest in it. The church members had tried every device they could think of—fairs, strawberry festivals, oyster suppers, turkey dinners, Japanese weddings, poverty socials, donkey parties, mock marriages, necktie socials, concerts, and the like, but all to no effect. Could Mr. Greeley suggest some new device for keeping the struggling church from going to pieces?"

The great editor's advice was brief, to the point, and most suggestive. "Why not try religion?"

Says *The Watchman-Examiner*, "We commend this suggestion to churches." Fully recognizing its revolutionary character for many communities, *The Christian Leader* seconds the suggestion.

**M**issions joins in supporting Mr. Greeley's suggestion. Now that we have entered another denominational year with its responsibilities to our churches and our missionary enterprises, it would be well to keep this story in mind.

### Harvests Are Coming in January

**L**AST May the Rochester Convention witnessed the unveiling of a large poster, designed for the cover of the 1935 book of missionary information. Its title, HARVESTS, indicated the central idea. It will be the 12th in the Northern Baptists' annual January reading series.

The gathering of the material began months ago in distant parts of the earth. Stories already assembled show remarkable examples of continuity. In some cases where mission work has almost died, something happened to revive the feeble flame, however low it may have burned. In other cases, work of which the majority of Baptists probably never heard, took on new vigor. It is going ahead more successfully than ever before. In most cases, Baptist missions had humble origins. What God has wrought from small beginnings will be interestingly told.

It is certain that HARVESTS will maintain the high literary and pictorial standard upheld by its eleven predecessors. (See *Missions*, January,

1934, page 30.) Last year financial conditions precluded the free distribution of the 1934 January book, **CONTRASTS**. Yet more than 175,000 were sold at five cents per copy. This year a similar distribution charge is necessary. Churches should send orders promptly to state offices.

It is none too soon to make plans for gathering HARVESTS and for converting them into mental and spiritual food.

## Editorial ◆ Comment

◆ Baptists are not the only Christian body holding a world convention this year. From the 10th to the 14th of October the Roman Catholic Church holds its 32nd International Eucharistic Congress. The place is Buenos Aires, South America. Ships of all nations will soon be bringing thousands of delegates. The theme for the Congress is "The Social Sovereignty of Christ," surely indicative of the fact that the Catholic Church also is aware of the vast social and moral issues of today that must be brought in harmony with the teachings of Christ. The Catholic paper, *The Commonweal*, in commenting on the stately and colorful pageantry which Buenos Aires is soon to witness, bespeaks larger attention to the "many ramifications that such a topic is bound to have." It expresses the hope that the Congress "will not be marred by even the hint of national animosities nor fail to unite those of different color from ourselves into one Christian brotherhood." The theme of the Buenos Aires meeting could also have applied to the Baptist Congress in Berlin.

◆ The election of Dr. John William Decker as Foreign Secretary, announced on page 450, brings about an unusual condition in the Foreign Society's personnel. Its foreign staff now consists entirely of former missionaries. Secretaries J. C. Robbins and P. H. J. Lerrigo served in the Philippine Islands, R. L. Howard in Burma, and now Dr. Decker joins the staff after service in China. This ensures a sympathetic and intelligent handling of our missionary enterprise.

◆ Although the centenary of William Carey's death occurred on June 9th (see **MISSIONS**, June 1934, page 368), the memorial celebration by British Baptists will occur October 1-2. Plans include meetings in the City Temple, a special issue of *The Baptist Times* and an unusual exhibition of Carey manuscripts and objects of interest by the Baptist Missionary Society in London. October also marks the anniversary of Carey's baptism which occurred

October 5, 1783, in the river Nen near Northampton Castle. On that morning Carey was up long before dawn, for he had to walk five miles in order to be there at six o'clock.

◆ The influence of Russia's anti-religious campaign is being felt in Turkey where a strong anti-religious movement has been launched. Although the separation of church and state reduced the power of the Mohammedan clergy, the people still crowd the mosques. So the press urges Turkey to found atheist clubs, publish anti-religious papers, establish an anti-religious museum and teach an anti-religious catechism in the public schools. All of these methods have been employed in Russia.

◆ Many American Baptists before coming to Berlin had read Dr. Charles S. Macfarland's book *The New Church and the New Germany*. (Reviewed in **MISSIONS**, March, page 168.) Although the English edition has been freely admitted to Germany, permission to publish a German edition has not been granted. The chief reason advanced was that it did not seem wise to have the German public read the book "until the work of conciliation in the German Church is completed."

### THE GREAT DELUSION

*Number 14*

#### ANALYZED MISREPRESENTATION

AN argument frequently urged for the repeal of the 18th Amendment was that it would put the bootlegger out of business and that it would give America pure (?) liquor.

Last spring the Department of Health of one of America's great cities analyzed 54 samples of liquor obtained from hotels and restaurants in the city. It announced findings as follows:

In many instances the beverages had been artificially colored.

Aromatic oils had been added for flavoring.

Half of the samples tested proved to be below advertised strength.

Many bottles bore the labels of the best known brands.

Much of one brand appeared to be bootleg liquor, weak and artificially colored.

Does this information cause surprise? It does not. Who could have imagined that the liquor traffic would be different?

¶ Throughout their sojourn in Germany, Baptists were given unmistakable evidence of the deep affection with which President Paul von Hindenburg, grand old man of Germany, had been regarded by his people. Twice the Congress paused to listen to a radio broadcast of a memorial service. The eulogy paid him by Dr. F. W. Simoleit, as the great crowd stood in silent tribute, was a classic. It is to be hoped that somebody sent a copy to the government. Calling attention to the flags at half mast, Dr. Simoleit spoke feelingly of the "sadness in all our hearts." It needs no vivid imagination to visualize the Ger-

## Berlin Cong

evening when the first hour was devoted to a sacred concert, with the great host of singers, accompanied by the orchestra, singing Haydn's immortal "The heavens are telling the glory of God." They sang with such depth of feeling and religious fervor as to make this one of the thrilling events of the entire week. The enthusiasm of the audience was boundless. Three times the choir rose and bowed in acknowledgment and then sang the same selection



man people coming to think of Hindenburg as Americans now think of George Washington when they refer to him as "father of his country." So the Germans already speak of Hindenburg as the "father of the fatherland."

¶ It was worth crossing the stormy Atlantic if only to hear the music at this Baptist World Congress. American Baptists never heard anything like it before. At several afternoon and evening sessions a mighty brass band furnished stirring music. At others an orchestra of symphonic proportions gave fine renditions of classic music. Exceedingly popular was the great male chorus whose soaring tenor voices and deep bass voices produced harmonies that must have moved even an unmusical soul if there were any present. But the combined German Baptist choirs, a total of well over 1,000 voices, furnished a musical sensation. Imagine if you can the immense hall filled to its last seat on Thursday

*A panoramic view of the Baptist World Congress at the open in the tier of seats and the count there are fully 1,500 people seated in the tier of seats and the that there are more people*

over again. A Swedish choir likewise added to the musical enjoyment of this memorable evening and was also given an ovation. Here was music, majestic, inspiring, infinitely removed from the cheap and jazzy tunes too often sung at religious gatherings in America.

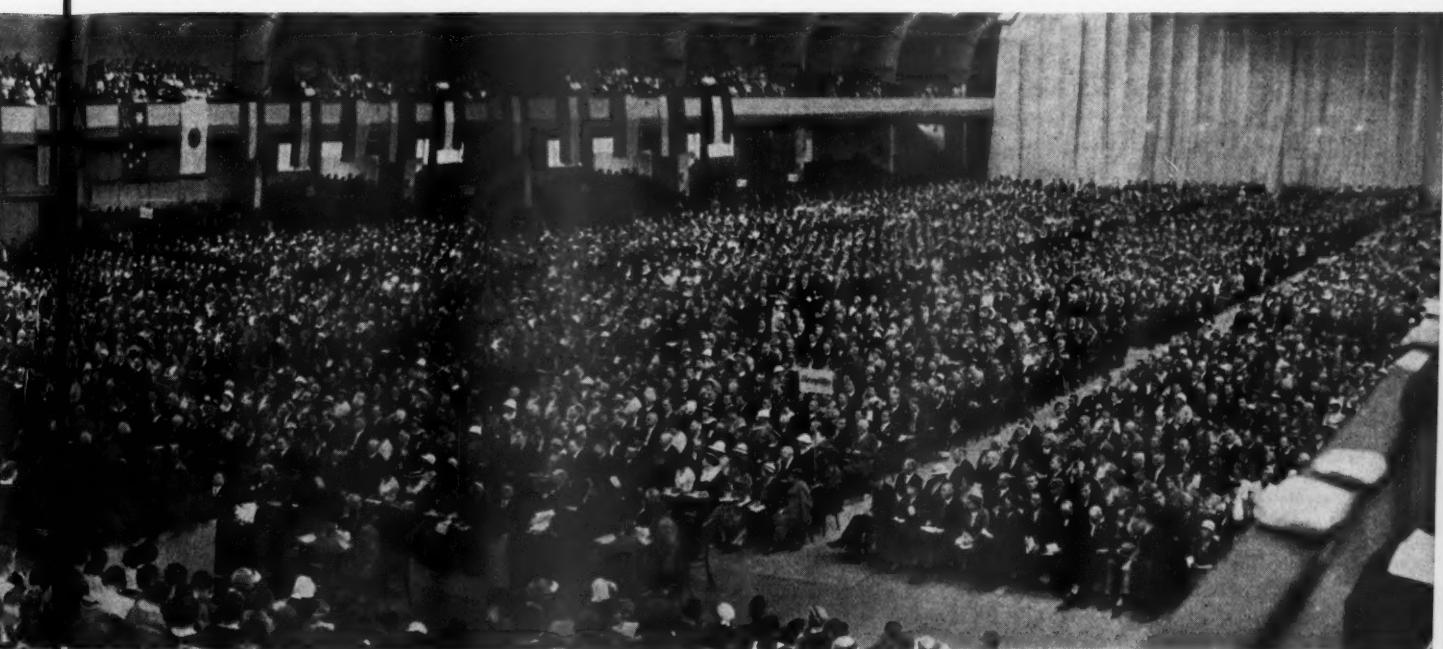
¶ Humor usually emerges at a Baptist convention. The Berlin Congress was no exception. During the "Roll Call of the Nations" it helped especially in easing the strain of sitting through the long afternoon. Thus when Rev. J. A. Ewing of Ceylon gave a greeting in the Senegalese language, the German interpreter threw up his hands in despair and sat down. Much amusement was caused when one speaker of short stature happened to come between

# Comments

two men of towering dimensions. So the microphone operator had to make quick adjustments in the height of the mechanism. When a Negro referred to the Negro Baptist Convention in America as "incorporated," not only was the interpreter confused but several Americans thought he said "incorporated" of Amos 'n' Andy usage. Rev. David Eden of Finland facetiously referred to the fact that Finland was the only country paying its war debt to the United

Congo is noted for his rapid speaking, as thousands of Northern Baptists well know. But at Berlin he found two minutes far too short for even his rapid speech. And as for the interpreter, well, he was literally lost in the terrific speed of Moody's vocabulary.

¶ All voting in the Congress business sessions was done by show of hands. This must have looked strange to non-Baptist visitors in the galleries who were unfamiliar with Baptist democratic procedure. Possibly the sight of thousands of people raising their right hands may have given the impression that all these Baptists were making the Hitler salute.



the open in the great Kaiserdam Hall in Berlin. Since by actual f seats and the speakers' table on the long platform, it is estimated more people in the picture

States in full on the dates when due! Just why the huge crowd laughed so heartily is not clear. Another Negro told the often quoted remark that if one finds a Negro in America who is not a Baptist, it means that somebody has been tampering with his religion. Again the German interpreter was at a loss to find a German idiom to convey that idea. Finally after a pause he used the German word "mishandled." When Mr. Corwin S. Shank was presiding, a group in a remote part of the hall were carrying on conversation. It seemed to disturb those around them who wanted to hear. Mr. Shank noticed this. So he stopped the proceedings and said: "I notice people in that corner are talking. They must be Americans!" After laughter by the crowd, there was quiet and the program proceeded. Thomas Moody of Belgian

¶ The official printed Congress program carried several pages of advertising. One of them caught the Editor's eye and he read it many times while seated at the press table and again at the midnight hour in his hotel room while busy at the typewriter. This is what it said: ZUR ERHOLUNG VOM WELTKONGRESS WENIGSTENS 8 TAGE NACH SCHORBORN. Do you know what it means? Here is the translation: *For recovery from the World Congress at least eight days in Schorborn (a summer resort) are necessary.* There were times when this statement seemed quite true!

¶ No Congress session was scheduled for Sunday morning. Instead, three speakers of three different countries were assigned to each of 23 Baptist churches and to 8 Methodist churches for regular preaching services at 9:30 A.M. (note the hour), also to 27 Baptist Sunday schools at the regular sessions at 11:15 A.M. This made a total of 174 assignments,

in itself a difficult task involving endless detail and correspondence. Although Sunday began with a drenching rain, the churches were filled to capacity. Three were visited by the Editor. Even the aisles were filled with chairs, an impossible arrangement in American cities owing to fire laws. At one church the crowd was so large that all the Editor could do was to stand in a vestibule and peek through the door. The door itself could not be opened because of the crowd massed against it inside.

There were three official interpreters, Dr. Herbert Gezork of Berlin, Dr. Karl Grimm of Cassel, and Dr. W. H. Mueller of Brooklyn, N. Y. They were extraordinarily efficient in translating either way from English into German and German into English. They handled difficult sentence constructions with remarkable ease. Even in translating idioms and peculiarities of phrasing they were unusually quick. Dr. Grimm is said to have 40 languages and dialects at his command.

A unique method was employed for notifying people that they were wanted at the information bureau. A man would walk slowly up and down the aisles carrying a signboard mounted high on a pole. As he walked all could read what the signboard said. On one side the message appeared in German and on the other in English. As the carrier walked he

would turn the board around so that all might see the message in their own language. Here was a typical notice:

**SOMEBODY FROM DENVER WANTED  
AT THE INFORMATION BUREAU**

Who the somebody was nobody knew, but the passing sign at least furnished a little diversion during the prolonged session.

There were so many sectional or group meetings and conferences throughout the entire week, that no person could attend them all. Many had difficulty in deciding just which to visit. A great laymen's meeting was held Tuesday afternoon at which Corwin S. Shank of Seattle presided and gave the chief address on "Present World Conditions." Five other speakers from three continents participated. At a largely attended missionary conference for women, 14 women from as many different countries gave reports of women's work in their respective lands. There were meetings for missionaries only, also afternoon prayer meetings, a meeting for theological students, and a most interesting series of language group meetings, representing English, German, Scandinavian, Latin, and Slav-speaking languages. The list of people taking part in all these sectional gatherings makes an imposing array of Baptist international personnel.



## Congress Impressions

*Five Baptists from five countries and four continents state briefly their impressions*

**AUSTRALIA.** A wonderful Congress, unique in the history of Baptists. Held in the one time enemy country and yet received with outstanding courtesy and friendliness. Held when both in Austria and Germany elements of lawlessness had appeared and people world wide were fearful. Yet the atmosphere of peace and safety was as manifest as in our own country. Where Baptist convictions were fully expressed and fullest liberty given to express them. One remark was common and it was, "we have revised considerable opinions regarding Germany." Conversations with leading German pastors confirmed this feeling. Better relations all around have thus resulted.

The feature of the Congress was the sense of Baptist world consciousness. It palpitated in a way that its throb could be felt and almost heard in every

session. People of every nationality seemed to be here. We did not know each other. We could not understand each other. But we smiled at each other, shook hands warmly and felt the kinship of our brethren and realized that these were Baptists who for conscience' sake were delivering the same testimony. And it was the consciousness of a mighty brotherhood so that the weaker were wondrously encouraged. A wonderful Congress with a score of remarkable features and a close fellowship that some of us will never forget as we linked hands and sang "Blest be the tie."—C. J. Tinsley.

**BURMA.** Realization is greater than anticipation. Since Burma is a small country, my imagination moves on a small scale. Hence what I actually saw at Berlin far exceeded my anticipation.

## MISSIONS •

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The tastefully decorated and spacious hall, the enormous and friendly crowd that thronged the place, the unseen but none the less real presence of the Spirit of Christ, lead me to think that the Congress is the shadow if not the substance of the Kingdom of Heaven.

Do people say that Baptists with their principle of the separation of church and state divorce religion from actual living? Let them come and hear the reports made by the different commissions. At one session the discussion on war was so lively that I sometimes wondered if Baptists had forgotten that Christianity is primarily the gospel of individual salvation.

The concluding session was indeed the climax. As Dr. C. D. Gray skillfully summed up the progress of the Congress and Dr. J. H. Rushbrooke encouraged and inspired us with his closing message, we went away feeling that we could never be the same again.—*Saw Chit Maung.*



Various types of transit were used to and from the Congress Hall. One hotel operated a bus service making three round trips every day

**ENGLAND.** Not the least value of this enormous Congress has been the effect of the spectacle upon the mind of the representatives of our small groups in Europe and upon the Berlin populace. When all the words have faded, the sight will be retained in memory's gallery forever. "I belong to a great people, not to be measured by what I see among my people at home. I have fellow-believers all over the world, cultured, powerful, yet fraternal and gracious. I will lift up my head. I will lift up my heart."

This will be the sentiment of home-going European delegates.

Another value has been the creation of a common mind among our people upon important Christian truths, with their ecclesiastical, moral, and social implications. Our slight organization is re-inforced as it needs to be, by a consenting mind and an ever-deepening conviction.—*Gilbert Laws.*

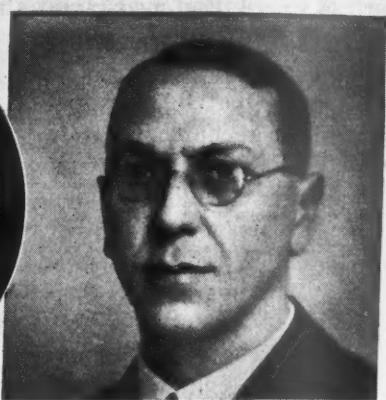
**FRANCE.** In this Berlin Congress I heard many things I already knew; but I came in contact with many people I did not know. That has meant much to me. Is not this after all the most precious element of any Congress? The chief value of this one for me has been in the possibility of entering into personal friendship with German brethren, and quietly discussing world problems with them in a Christian atmosphere. The question that has lain on my soul since the end of the war has been the question of peace and international relations, and of the bearing of the Spirit of Christ on that tremendous problem. The opportunities of this Congress to establish contacts and of studying and praying together have meant more to me than any reports or books I may have read on the subject.—*Robert Farely.*

**UNITED STATES OF AMERICA.** The Fifth Congress has been different from former meetings. It had to be. The background and circumstances under which it met were different. Reports were current that in certain nations official sanction had recently been or was now being given to the suppression of religious liberty and to race oppression. Reports had it that Baptists through the Congress would not be free to express any denunciation of war. The pre-convention atmosphere was surcharged with excitement and apprehension. Were there influences abroad that would temper Baptist utterance on such fundamental issues? Such questions were being asked. Without an understanding of this background the significance of the Congress cannot be adequately evaluated.

To my mind the Berlin Congress met the situation. Baptists gave bold utterance to their convictions with new force and emphasis. Our people from the smaller and weaker nations went home with courage. Nations and races were drawn closer together. In world influence it will prove to have been the most far-reaching World Congress that Baptists have ever held.—*W. H. Bowler.*



## ◆ PERSONALITIES ◆



**LEFT TO RIGHT:** *Dr. F. W. Simoleit, director of the German Baptist Foreign Mission Society and one of the three Führers of the German Baptists; Rev. O. Nebring, Secretary of the German Baptist Union; Rev. Hans Febr, director of Deaconesses' Home, Hamburg*

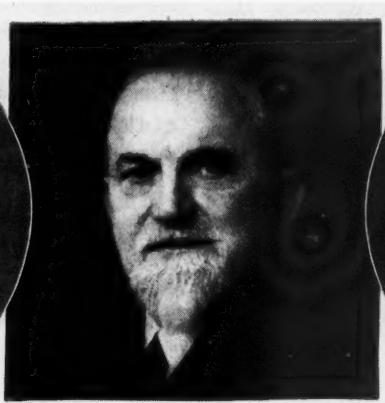
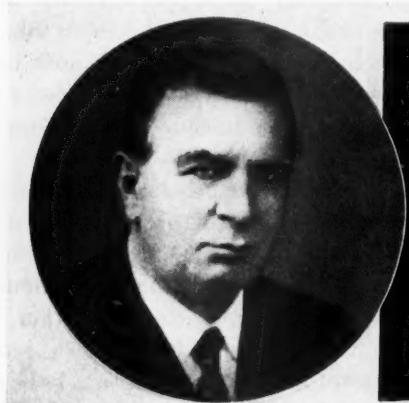
### **Honor to Whom Honor Is Due**

THE STORY OF THE BAPTIST WORLD CONGRESS in Berlin, told in detail on pages 460-472, would be incomplete without a tribute to two men whose indefatigable services accounted in such large measure for its success.

One of them is General Secretary J. H. Rushbrooke. During the preceding six months the Berlin meeting was his concern day and night. Few can imagine what endless correspondence was required to arrange the program and to gather its participants from the ends of the earth. Moreover, the sharp difference of opinion over the wisdom of holding the Congress in Berlin had created a delicate situation which only a man with Dr. Rushbrooke's diplomacy

could meet. Now that the Congress is a matter of history, he can look back upon his labors with the joy of a task well done and a duty superbly discharged.

The other man is Dr. F. W. Simoleit. And in singling him out for praise we are not unmindful of all the German leaders, some of whose pictures appear on this page, who worked untiringly to assure a successful gathering of Baptists in Berlin. To Dr. Simoleit, however, special credit is due because of the peculiar position which he fills under present religious conditions in Germany. He is the recognized *Führer* of the German Baptists. And as Dr. C. D. Gray said in his closing speech (see page 472), he is *Führer* not alone by reason of election by his brethren, but because the grace of God had descended upon him and in a unique way had prepared him for



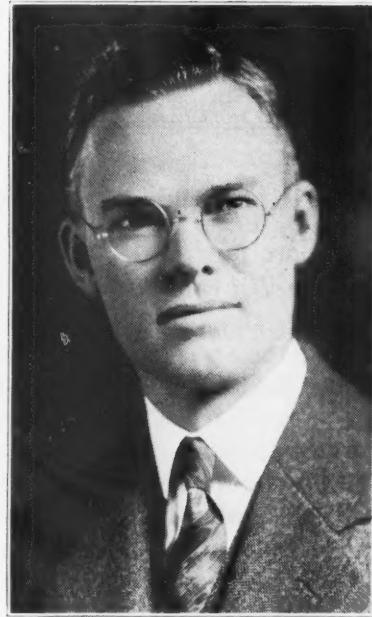
**LEFT TO RIGHT:** *Rev. F. Rochschiess, pastor of the First German Baptist Church, Berlin; Rev. C. A. Flügge, leader of the German Baptist Sunday school work and editor of several weeklies and monthlies; Rev. Paul Schmidt, editor of Der Wahrheitszenege, official paper of the German Baptists*

Baptist leadership. He, too, toiled early and late to assure the ideal conditions for a world religious conference in Berlin.

Baptists everywhere are greatly indebted to these men. It must be a great satisfaction to them to realize that their judgment about meeting in Berlin has been vindicated.

#### *A New Chairman of the Foreign Board*

FOR THE PAST 18 YEARS TWO MEN HAVE SERVED as Chairman of the Foreign Mission Board. The position had become of unusual importance because of the theological controversy of 1920-1925, the anti-foreign uprising in China in 1926-1928 with its effects on foreign mission work, and the changes in conditions in more recent years. Dr. Herbert J. White served as Chairman from 1916 to 1920 and again from 1928 to 1934. From 1920 to 1928 Prof. Frederick L. Anderson was Chairman. They are the only two living men who have served in this position. At the recent Board organization meeting Dr. White resigned and Dr. Alton L. Miller was elected his successor. Dr. Miller has been a Board member since 1930. He was President of the Northern Baptist Convention in 1929-1930, and has long been active in the affairs of the Boston City Mission Society, the New England Baptist Hospital,



*Alton L. Miller*

the New England Baptist Home, and Gordon College. The leadership of this distinguished layman should mean much to the service and progress of our foreign mission enterprise.

+++ +

## **For the Day of Prayer**

**Wednesday, October 3, 1934, is suggested as a Denominational Day of Prayer**

#### **A Prayer by St. Augustine**

*ALMIGHTY Father, enter Thou our hearts, and so fill us with Thy love, that, forsaking all evil desires, we may embrace Thee, our only good. Show unto us, for Thy mercies' sake, O Lord our God, what Thou art unto us. Say unto our souls, I am thy salvation. So speak that we may hear. Our hearts are before Thee; open Thou our ears; let us hasten after Thy voice, and take hold on Thee. Hide not Thy face from us, we beseech Thee, O Lord. Enlarge Thou the narrowness of our souls, that Thou mayest enter in. Repair the ruinous mansions, that Thou mayest dwell there. Hear us, O Heavenly Father, for the sake of Thine only Son, Jesus Christ our Lord. Amen. From The Meaning of Prayer by HARRY EMERSON FOSDICK.*

#### **Prayer Scripture**

Evening, and morning, and at noon, will I pray and cry aloud; and he shall hear my voice. *Psalms 55: 17.*

And Jesus went out into the mountain to pray; and he continued all night in prayer to God. *Luke 6: 12.*

Ye shall go and pray unto me and I will hearken unto you. *Jeremiah 29: 12.*

#### **Suggested Observance**

The majority of churches will doubtless find it most convenient to schedule the regular mid-week meeting on Wednesday evening, October 3rd, for observing the Denominational Day of Prayer.

Where special plans can be carried out, a continuous public prayer service might be arranged in the church during most of the day. Periods of one hour or more could be scheduled with topics of prayer for each and a separate leader for each period. Special groups might also meet during the noon hour or after the evening meal.

Whatever arrangement is made, it is hoped that all over the land our churches will unite in observing the day and in joining in intercession.

# NEWS FROM THE WORLD OF MISSIONS

*A monthly digest from letters and reports of field correspondents*

## Only Ten Years—But What a Change!

*A vacant store next to a pool room becomes a flourishing Baptist church for Mexicans in Kansas*

TEN years ago there was a colony of 3,000 Mexicans in Topeka, Kansas. Secretary J. T. Crawford of the Kansas State Convention asked for the help of the Home Mission Society.

After a survey it was decided to begin missionary work. Four Mexicans were found who were interested. Two were Baptists and two were free thinkers. A small vacant store building next to an abandoned billiard hall down "across the tracks" was rented for a meeting place. Immediately the handful of Mexicans set to work with great enthusiasm and zeal to

paint and decorate the room. The women made neat curtains for the windows. Mr. Erasmo Valverde was sent to the field as pastor.

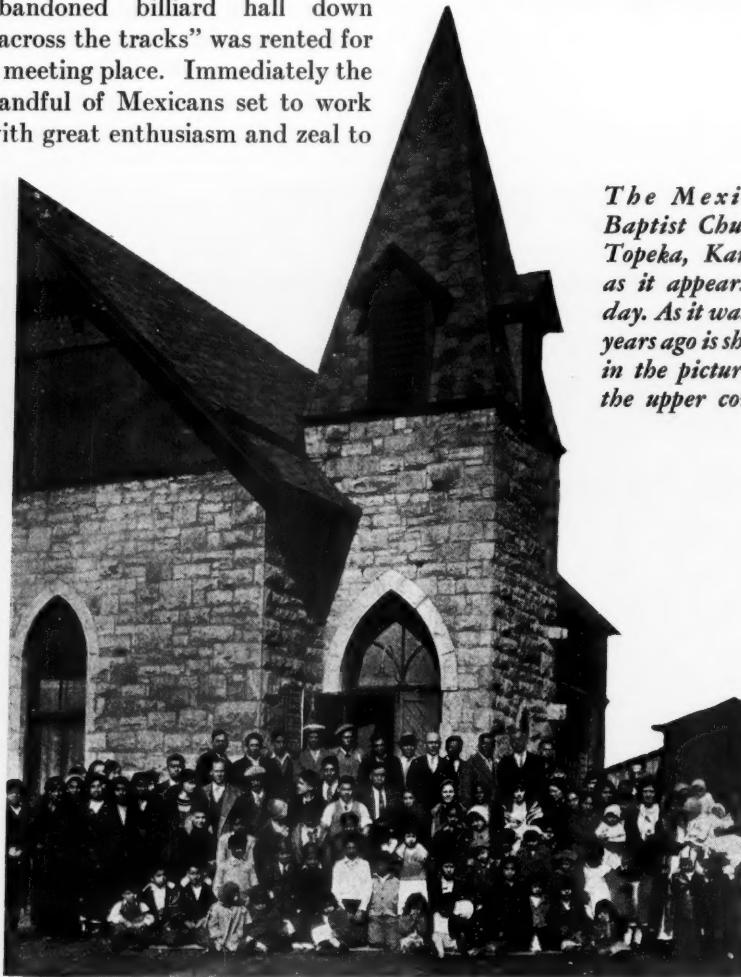
In spite of strong opposition from the Catholics, in which the local priest was the leader, the work grew steadily through the years. Valverde was succeeded by the Rev. J. Hernandez, and he gave new impulse to the work. Later he was appointed as Col-



porter among the Mexicans in the State, and the Rev. Frank Martinez became pastor.

Last Easter the church celebrated its 10th anniversary. Instead of an old dirty store room, thanks to the interest and assistance of the State Convention, they have a fine large stone church formerly belonging to German Evangelicals. Instead of the original four, the resident membership now exceeds 80, while a large number of members have migrated in search of work and many have returned to Mexico. Almost 100 Mexicans sat down at the 10th anniversary banquet. Sunday school attendance now reaches 150.

Thus in only ten years a vigorous church has grown up out of a tiny Mexican mission. Only a decade of home mission work! Take a look at the contrasting pictures. Imagine if you can all the spiritual fruitage in transformed lives, happy homes, hearts filled with peace and hope. Vision if you can all that this work can mean in the future, and then decide if this kind of home mission work is worth while or not.



*The Mexican Baptist Church, Topeka, Kansas, as it appears today. As it was ten years ago is shown in the picture in the upper corner*

## MISSIONS •

Page 487

**They Fed 114 People and It Cost Only \$3.00**

Here is the story of what a gift of \$5.00 did for a group of Christians from the country. Our Shaohing church has a congregation of about 400. We have a choir composed of some of the leading young folk, and a junior church service held downstairs with an attendance of 80 or more. One Sunday we invited the nearest country pastor to bring in his members, receive the inspiration of numbers, good singing, and the fellowship of the city folk. We had expected about 40, thinking the \$5.00 gift would surely be enough to pay for their boat and give them a simple dinner before they returned. When we heard that 80 were expected we were sure he must have gone out into the highways and byways. We feared for the simple dinner, but

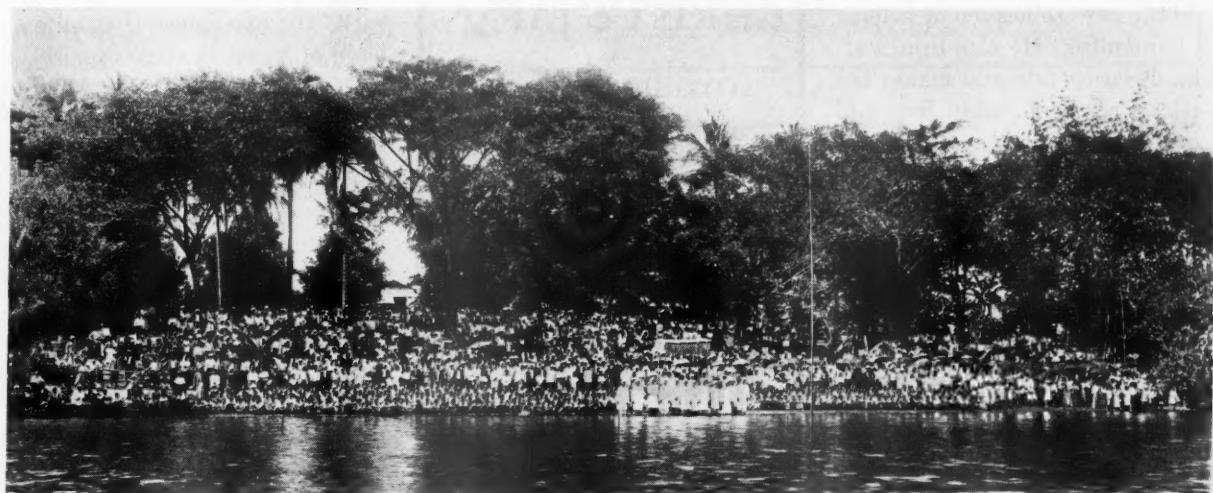
when 114 appeared we were in a panic!

It seems that two other nearby churches joined with the originally invited town, to take advantage of this fine opportunity. Many of them started at midnight, walking, to be on hand when the boats started at 6 A.M. They were all in their seats in the church at 9:30, such a happy sea of faces. In front were 32 little children, so quiet and on their best behavior. They had never been to the city before, had never seen such large buildings, and had never heard such singing. The city folk took hold and helped serve; the food held out, and our guests ate and were filled. The total cost of that dinner for the 114 guests was \$3.00! The remaining \$2.00 covered transportation. It seemed to me as I watched their enjoyment and their appreciation of the whole service, and realized how

much it would mean to them when they went back, that never had a small gift brought more pleasure to a larger group of people.—*Helen (Mrs. F. W.) Goddard, East China.*

**A Christian Hotel in Shanghai**

Another instance of the impact of Christian life upon society was brought to my attention recently when I saw the New Asia Hotel in Shanghai. This fine new first-class hotel is the third or fourth built and managed by a group of Christian Chinese men who aim to provide accommodations in a place free from drinking, gambling and carousal of any kind and where an opportunity is given for daily devotional service of worship for those who want it. A Bible is found in every room in the place. And this is China!—*E. H. Clayton, East China.*



**HISTORY REPEATS ITSELF IN BURMA**

*The impressive baptismal service, February 5, 1933, at Inyekyun, Burma, following the great ingathering among the Pwo Karen tribes. The village is on an island surrounded by a river whose water is clear as crystal. Under the canopy in the center 353 were baptized. A description of the occasion appears in the "Book of Remembrance" under date of May 12th.*

*History repeats itself. A similar ingathering took place in the spring of this year. Rev. C. L. Conrad reports that 284 were baptized across the river from where the service was held in 1933, while during a tour of 24 villages 616 others were baptized. About 750 more are going through a period of probation before being accepted for church membership.*

*Mr. Conrad concludes his report: "Pentacostal history was again written among our Karens. The four days in the villages were filled with some of the most remarkable scenes I have ever witnessed."*



# THE LIBRARY

*Reviews of Current Books and  
Book Publishers' Announcements*



***The Vatican: Yesterday Today and Tomorrow***, by GEORGE SELDES. The Vatican is a subject of permanent interest. Its policies are a matter of international concern. It is of value therefore to have such a volume as this, which is aptly described as "a frank, unbiased account of the Vatican and of the inside workings of the Catholic Church." The author is sympathetic but fair. He takes us with him in an intimate way into the inner life of that papal court which has been to most people, even Catholics, a *terra incognita*, a vast dread unknown. He goes back to the origins, and shows the growth of this unique institution which claims to hold the keys to heaven or hell for all humanity. He also brings affairs down to date and makes the Vatican state of today live and move in human affairs. Such an inside and evidently accurate picture of the Church of Rome is of unquestioned importance to those who would know of the ecclesiastical trends of the times, and who would rightly estimate the policies and aims of an institution of religion which is absolute and uncompromising. (Harpers; \$3.50.)

***And the Life Everlasting***, by JOHN BAILLIE, D.D., Professor of Systematic Theology in Union Seminary, is one of the books to be chosen for the choice companionship with the author which it imparts. It is the fourth in the series of Ayer Lectures at the Colgate-Rochester Divinity School, founded in 1928 by Mr. and Mrs. W. W. Fry to perpetuate the memory of the late Francis Wayland

Ayer. Those who have read Dr. Baillie's *The Place of Jesus Christ in Modern Christianity* will realize the treat they have in store in this original and profound treatment of a theme that must ever interest the thoughtful mind. Dr. Baillie says the book had its origin in the conviction that a large part of the current discussion of the problem of eternal life proceeds on entirely wrong lines. Taking up the popular and philosophical misunderstandings and misinterpretations, he leads the reader's thought toward sounder ways and a true ap-

proach to the "eternal prospect." Chapter VII on "The Nature of Eternal Life," and the closing chapter on "Strangers and Pilgrims," present in faultless style the mature reflections and conclusions of a scholar who has thought to original and satisfying purpose on the problems of the life everlasting. All the chapters are instinct with the literary quality and fine personality of the author and teacher. (Scribners; \$2.50.)

***Elemental Religion***, by L. P. JACKS. This volume of the Lyman Beecher (Yale) Lectures for 1933, although only 143 pages, is rich in content, as are all of Dr. Jacks' books. These lectures deal not with *elementary* religion but with "the experience that all men have of being in contact with an all-penetrating Power." All of us need and may have a "first-hand acquaintance with Deity." "The only religion whose future is precarious is the religion which rests upon hearsay." Preachers' difficulties are discussed in terms not of problems to be solved by intellectual effort but as "challenges that put a demand on the energies of the soul which the intellect alone cannot supply." There is "a tradition of the service" in which the preacher engages that must be carried on in the spirit of the Cross, its perfect symbol. Dr. Jacks' characteristically lucid and forthright style runs throughout. Thoughtful laymen will enjoy these lectures. (Harpers; \$1.75.)

***A History of the Christian Church***, by Lars P. Qualben, of St. Olaf College, is a portly volume. Intended primarily as a

## A VITAL MESSAGE TO AMERICA

### CHRIST & JAPAN

by

TOYOHICO KAGAWA

Nippon's flaming evangelist—social reformer—labor leader—gives us a powerful, authoritative work on the Christianizing of his people.

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### BOOKS WANTED

Benedict College, under the auspices of the American Baptist Home Mission Society, is rebuilding its library. If you have any number of used books they will find an acceptable place on the shelves of this library.

*J. J. Starks, President*

Benedict College

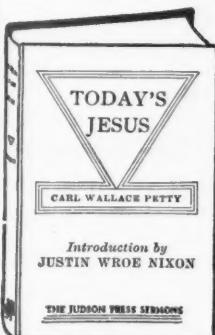
Columbia, S. C.

textbook for college and seminary classes, and growing out of the author's work as teacher, it should find a wider circle. Four main divisions of church history are clearly treated. The section dealing with the development of American Christianity to date, tracing the course of events in the Protestant churches, is new and of special interest. If the author treats the other denominations as fairly as he does the Baptists, he deserves the commendation of impartiality. Defining church history as the history of God's Kingdom upon earth, with Jesus Christ the central figure, and His coming the central event in history, Prof. Qualben regards human history before Christ's birth as preparation for His coming, and history after His earthly ministry as a record of the gradual development of the Kingdom which He founded upon earth. So he divides the history of God's people into a pre-Christian and a Christian world. The value of this work lies largely in its clear statement and in its aim to give the facts and not the controversies of church history. (Thomas Nelson and Sons; \$2.50.)

*The Trail of Life in the Middle Years*, by RUFUS M. JONES, LL.D., Professor of Philosophy in Haverford College. Dr. Jones, one of the most influential Quakers and mystics of our time, is writing a three-section autobiography, "Finding the Trail of Life," "The Trail of Life in College," and "The Trail of Life in the Middle Years." This leaves a section to come covering the period of old age. If the life carries on to completion in the same pleasant and satisfying ways that mark the first three periods, a closing volume will be looked for with interest. There is a peculiar charm and quality of composure and peace in the Quaker training and ideals. Few of the followers of George Fox have exemplified

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less Jesus was to him fully adequate for today.

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## A QUIET TALK WITH GOD EACH DAY

By J. Sherman Wallace

A daily devotional book for Baptist young people. Contains suggestions for daily devotions based upon the goals of the Christian Life Program, and upon the topics of the weekly devotional meetings. Vest-pocket size. **Cloth, 35 cents**

## YOUTH AND THE HOMES OF TOMORROW

By Edwin T. Dahlberg

This book is the outgrowth of pastoral interviews with young people and their parents over a period of sixteen years. It attempts to deal with some of the practical every-day questions raised by young people in planning for marriage and home life together. It is a frank, straightforward discussion of problems that will help young people who are looking forward to wedded life as well as to parents and teachers who feel a sense of their responsibility as youth counselors. The author has written this book with the hope that the homes of tomorrow will be happier and better.

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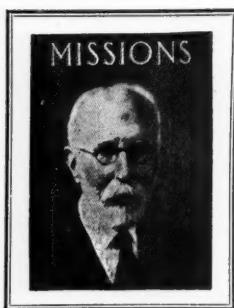
them more attractively than the author, who became an editor-interpreter of his faith for a generation, in addition to his teaching at Haverford College. In the opening chapter of this volume he gives us glimpses into his graduate student days at Harvard, when he had such teachers as Josiah Royce, Professors Peabody, Palmer, and William James — a quartet that made Harvard rightly renowned among the world's scholars. They had no more attentive student than the young Quaker who was destined to exert a wide influence not only in his own country but in other lands as well. He found for himself a theology and a religion immediately aware of the Divine presence. The story is told with the simplicity of truth. The great influence which the Moody reviv-

als had upon the Quakers is clearly recognized. A review cannot convey an adequate idea of the uplifting atmosphere into which the reader comes, or the sense of companionship he enjoys with a rare spirit that has found its mission in the ideal of mysticism that has made the Quakers a peculiar people in religion. (Macmillan; \$2.)

### Books Received

*Character Bad*, Kenneth Irving Brown  
*Like a Trumpet*, Charles E. Jefferson  
*Youth and the Homes of Tomorrow*,

Edwin T. Dahlberg  
*Church Unity Movements in the United States*, H. Paul Douglass  
*The Great American Revival*, Arthur B. Strickland  
*Europe Between Wars*, Hamilton Fish Armstrong  
*The Protestant Churches and the Industrial Crisis*, E. B. Chaffee



## The Editor Emeritus says:

### Christian Mass Movements in India

*A study by Waskom Pickett, with a foreword by John R. Mott*

THIS octavo volume of 380 pages, impressive in its typography, sets clearly the results of the first critical survey of Christian mass movements in India. "This book is one of the greatest importance at this time when missions are being reconstructed. It is a thorough, able and judicious weighing of the assets and liabilities of these great movements. It should be widely read." That is the judgment of Dr. E. Stanley Jones, and no word weighs more heavily than his in such a case. Dr. Mott agrees with this estimate in his Foreword. Recognizing these mass movements as a significant phenomenon in the non-Christian world, he says the transformations they have wrought afford a compelling present-day evidence of Christianity. Dr. Pickett, the Director, was a classmate of Stanley Jones at Asbury College in Kentucky, and his successor as pastor at Lucknow, India. More than 20 years' missionary experience have qualified him to edit the collected data which discover to the world India's "forgotten man," the outcaste as a human being with rights.

The chapter titles indicate the quality of the contents. I list only a few: Social Power of Christianity; Influence of Christianity upon Economic Conditions; Motives Underlying Mass Movement Conversions; The Christian Attainment of Mass Movement Converts; As Their Neighbors See Them; The Sudra Movement in

the Telugu Country; Mass Movements and the Indian Church; General Conclusions and Recommendations. The reader's interest will grow as he goes on, for this is a noble conspectus, as Dr. Mott says, "of the achievements, values, weaknesses and possibilities of this human and divine enterprise."

Due recognition is given to the mass movements among the Telugus, in which the Northern Baptists have been so prominent, largely under the leadership of Dr. John E. Clough. Of the Baptist work in the Cumbum area, which is administered as one church, the report says: "For any of the virtues of the situation credit is due to the late Dr. John Newcomb and Mrs. Newcomb. During their 44 years of service, from 1884 to 1928, they developed the fine spirit of personal loyalty and family-like solidarity which is one of the best fruits of the paternalistic system."

We are also interested in what is said of the mass movements among the Malas, Madigas and Sudras. The work of each organization and denomination is recorded with the same fidelity to the facts, whether favorable or otherwise. It is the strength of the survey that it brings out the varied views and features with engaging frankness. The paragraphs on denominationalism and its divisions, on church union and divisive invasion, are instructive. "In the Telugu country," says the report, "all of the Protestant churches mentioned in the study

are working together in amity and with growing respect for each other."

Among general conclusions the study finds that mass movements are the most natural way of approach; affording protection from social dislocation, reduction of the danger of westernization, and aid to the conversion of others. Dangers are neglect of personal religion, caste barriers in the church, arrest of movement. Success already achieved encourages belief of larger success as possible. Some reasons are the increasing strength of Indian churches, gains more than offsetting losses, a more helpful environment, better service of groups already enlisted, and many new groups to be enlisted. To achieve the larger possibilities there should be better provision for Christian leadership, and a more adequate program.

The outstanding recommendation calls for the re-allocation of resources of all missionary societies "in order to devote an adequate share to mass movements." This applies especially to those societies that have accepted mass-movement responsibilities which they are not meeting. All the recommendations strengthen the case for closer coöperation both at home and on the fields; for the further study of areas not yet covered, and for bringing the facts to the attention of the churches. This is cordially seconded by Dr. Mott, who says, "This significant work also calls for interpreters and advocates to mediate it to the church membership. Therefore it brings a new responsibility to editors, writers for the religious press, professors in theological seminaries, and all ministers of churches. (Abingdon Press \$2.)

### Another Church Joins the Centennial Class

The First Baptist Church of Ionia, Mich., joined the Centennial Class with its 100th anniversary celebration, June 20-24. During the century it has had only 19 pastors. The present pastor, Rev. F. J. Fitch, has been on the field since 1929.

The Ionia church is the oldest Protestant church in Western Michigan. It was organized by Leonard Slater who founded the mission to the Indians on the site now occupied by the city of Grand Rapids. Its oldest member was Candace Windsor Dexter, a great-granddaughter of Roger Williams. Through her father, Rev. Esek Windsor, she was descended from the Windsor family of England. She united with the Ionia church at the age of 79 in 1837. The late William Jennings Bryan married her granddaughter.

### Frances E. Crooks

Miss Frances E. Crooks, a faithful and devoted missionary of the Woman's Foreign Society, passed away suddenly in Bassein, Burma, on July 1. Appointed as a missionary in 1906 Miss Crooks served for three terms, with an interval in this country between her second and third terms, because of the illness of her mother. Her last sailing for the field was in 1929.

The funeral service was in charge of Rev. L. W. Spring, superintendent of the Burman Mission, Bassein field. After a simple service in her home, another service was held in the Bassein Church, where a great crowd assembled. About 900 young people acted as escort and followed in procession when the casket was drawn on a flower-laden carriage from the bungalow to the church. Christians and non-Christians mourn the passing of this devoted worker. Following her own



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see page 512



request she was laid to rest, not in the European cemetery, but in the cemetery belonging to the indigenous Christians. This expression of love on the part of Miss Crooks

greatly touched the hearts of the native Christians.

To loved ones in this country and in the land she served we express our sincere sympathy.

## What Will You Do With Them?

*Plans proposed to the churches by the Northern Baptist Convention for the fall and winter. Will you cooperate?*

### Will You Have a Fireside Forum in Your Home?

There is something appropriate to autumn in the title "Fireside Forums." It is suggestive of crisp evenings and the comfortable glow of the lively fire. Some such image was in mind when the Northern Baptist Convention (as one means of emphasizing "Live It Through") approved the plan for a denomination-wide series of gatherings in Baptist homes during Forum Week, October 29th to November 3rd.

Excellent material is available to help make the Fireside Forum interesting and successful. The prime essential is to make an early start, obtain through the State office the printed matter that has been prepared and appoint those who are to be responsible for carrying out the program. These should include a hostess, who will naturally be the mistress of the home in which the Forum is held; a convener to secure the attendance of every family in that district, and a leader to direct the evening program. Small churches may have but one Fireside Forum; those of larger membership will divide the church field into districts, in each of which will be four, five, or more homes.

The suggested program for a Fireside Forum begins with a dialogue that deals with the purpose and meaning of the "Live It Through" movement. This is intended to occupy 15 minutes. Then a period of 30 minutes will be devoted to a discussion, the real Forum, which will give an opportunity for the expression of opinion on matters in which every Baptist is keenly interested. This discussion ought to be the high point of the

evening. After the Forum there is to be a missionary roll call, for which the time allowance is 15 minutes. The final period will be a social hour, the plans for which will in the nature of things vary, according to the ideas of the hostess, but which in all cases is intended to include a "true or false" test.

Local initiative will be the decisive factor in the success or failure of a Fireside Forum. The plan has great possibilities and the gatherings in Baptist homes can be made events to remember.

### Daily Scripture Reading Begins with the Day of Prayer

Northern Baptist churches have completed their plans for observance of the denominational Day of Prayer, Wednesday, October 3rd. On that day also we shall begin the course of united daily reading of the Scriptures planned for this year. Between October 3rd and December 31st the Book of Job and the Psalms are to be read. The Bible reading last year constituted the most widely observed of the "Live It Through" activities. Distribution of cards for October reading began in August. Selections for succeeding months will be available in ample time to place them in the hands of all church members. For the Day of Prayer, which coincides with the midweek meeting in a great many churches, observance will vary with local conditions.

### A Thanksgiving Pageant

In the preliminary announcement following the Rochester Convention, it was stated that plans for the autumn would include a

Thanksgiving pageant intended to bring into review the Kingdom achievements of the past. This might be presented on the Wednesday night before Thanksgiving Day, or Sunday night.

The pageant for this purpose has been prepared by Rachel L. Dithridge, of the First Baptist Church of Jamaica, N. Y. She is a teacher in the Jamaica High School and is experienced both in the writing and production of pageants. Under the title "Hitherto . . . Henceforth" she has presented some of the high lights of Northern Baptist history in a series of episodes beginning with the scene in a colonial house at Salem, Mass., where, on a day in October, 1636, Roger Williams and his wife and their friend, William Harris, were confronted by Elder Brewster and Elder Bradford of Boston. Other episodes dramatize the Western movement of Baptist pioneers, the development of Baptist Foreign Missions under the leadership of Cary and Judson, and the progress of our missionary work in more recent times. Miss Dithridge has with much skill adapted material from authors who have written on different phases of her subject. A good example of this adaptation is the concluding dialogue from Bunyan's "The Pilgrim's Progress."

Printed copies of the pageant will be available for any church.

### In Times of Drought

In the first three months of the fiscal year, 1934-35, Northern Baptists raised for missions 95.58% of the amount contributed during the corresponding period of the preceding year. In definite terms this means that the first three months yielded \$401,116.15 last year, whereas in the same three months this year the receipts were \$383,361.88. Large sections of the country in which a considerable part of our Northern Baptist mem-

## MISSIONS •

bership lives have been set back by the unprecedented drought. Coming on the heels of the long struggle to revive manufacturing and agriculture, this has tended to retard the recovery which last spring seemed to be at hand. It is surprising, however, that while the first two months showed a loss in receipts, the third month, July, resulted in the gain of \$5,241 over July a year ago. It is not prudent to place too sanguine hopes upon the results of a single month, but it is, nevertheless, somewhat remarkable that in such a year of heat and drought and discouragement in the principal agricultural states there should have been, in midsummer, a substantial increase of giving.

No matter what happens in the months to come, this fact evidences Baptist loyalty that is not shaken by adversity.

## Presidential Tours

Again parties headed by the president and vice-presidents of the Northern Baptist Convention are to tour the country and present the plans, problems and needs of the denomination to the churches. Inaugurated last year under the presidency of Dr. Abernethy, this method is to be continued under the leadership of Dr. Avery A. Shaw. He will travel to such an extent as his duties as president of Denison University will permit. In other series of meetings his place will be taken by eminent Baptists whom he has asked to represent him.

Tours will be made in November, January and February. The first party will tour New England during the first nine days of November. It will be headed by President Shaw. Other members will include Mrs. Leslie Swain and Dr. W. H. Bowler. Other parties will be headed by the two Convention vice-presidents, Mrs. A. L. Grand and Rev. Gordon Palmer.

## Marie A. Dowling

*Marie A. Dowling* passed away on May 2nd after several years of serious illness heroically endured. This beloved missionary went to Shaohing, East China, in 1893, after training in the Baptist Missionary Training School in Chicago.

From the beginning her work was centered in evangelistic ministry to the women. She soon realized that the only industry open to these desperately needy women was the making of "spirit money" which was in direct antagonism to the Christian influence. So, she put her business and artistic gifts into the manufacture of beautiful Chinese dolls as a means of support for these women. She was a pioneer also in utilizing the artistic Chinese needlework. She was the organizer of the Shaohing

Industrial Mission, which has offered a livelihood and a vision of Christ as well to hundreds of needy women. This work has prospered and will remain as her memorial. The beloved "doll lady" will live on in the hearts of a host of Chinese women whom she has saved.

After nearly 40 years of active service, ill health forced Miss Dowling to remain in this country. She had been in Newton Centre, Mass., for only about a week when the call came. Those who attended her funeral at Hasseltine House, including missionaries from eight fields, were deeply impressed by the triumph of that hour. The radiance of her life and the beauty, the tenderness and the wisdom of her service still lingered in triumphant witness to what God can do with a human life which is completely dedicated to Him.



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# WOMEN • OVER • THE • SEAS

*In the Mission Fields of the Woman's American Baptist Foreign Mission Society*

## Mrs. Herbert E. Goodman

A TRIBUTE BY

MRS. HOWARD WAYNE SMITH

THE denomination has suffered a great loss in the death of Mrs. Herbert E. Goodman. She was born Jean Strawbridge in Indiana in 1870 of Christian parents. Her father, William Strawbridge, was a deacon in the Christian Church at Union City. After removal to Chicago, she became an interested member of the Mission Band of which Miss Elizabeth Church was leader. Later she was an active member of the "Farther Lights Society" of Immanuel Church. Thus her activity in missionary affairs was a flowering of the seeds sown in those early years.

In 1900 she became a member of the Board of the Woman's Foreign Mission Society of the West. She came into prominence at Detroit in 1913 when the Women's Societies of the East and West were merged into the Woman's American Baptist Foreign Mission Society. As presiding officer of that historic meeting and as a member of the Committee on Constitution, she performed a unique and important service. In 1921, for the 50th anniversary of the women's Baptist foreign mission work, Mrs. Goodman was Chairman of the Jubilee Committee which planned a nation-wide celebration with national guests from the ten fields in which the Society has work.

In 1923 she made a tour of the foreign mission fields, visiting all but West China and Africa. While in China, a cablegram invited her to become President of the Society



*Mrs. Herbert E. Goodman*

to succeed Mrs. Helen Barrett Montgomery. From 1924 until her resignation in 1933 on account of failing health, Mrs. Goodman served as President with distinction. During this period she again visited the mission stations in India, Burma, Assam, the Philippines, China and Japan, and also became actively associated with interdenominational activities. She was a member of the Committee of Reference and Counsel in 1928 and attended the Interdenominational Missionary Council at Jerusalem. From there she went to Africa for the 50th anniversary of Baptist Mission work. She traveled by airplane several thousand miles to remote and inaccessible stations where other transportation means were not available.

While Mrs. Goodman's chief interest was foreign missions, she was also concerned with all the work being done in the name of Christ and gave it generous support. A silent tribute to her service was the large audience at the funeral service at the North Shore

Church in Chicago. Mrs. John H. Chapman spoke for the Woman's Home Mission Society, Mrs. Howard Wayne Smith for the Woman's Foreign Mission Society, and Dr. H. W. Virgin, her pastor, for the church and community.

Certain qualities of soul fitted her for leadership. She had an unfailing courage, standing unflinchingly for ideals and convictions in the face of any opposition. She was the embodiment of good cheer. Some of the Christians on the mission fields called her "The Lady of the Smiling Face," and such she always was. She was a demonstration of the fact that a woman may do her full duty to her family and yet give herself in a great way to outside Kingdom interests. She was given to hospitality. Personally, I shall always think of her as "The Lady of the Open Door." She had a way of flinging open the door of her home or of her room, which was a sincere welcome to good cheer and optimism within. And with the opening of the door, one felt also the opening of her heart to friendship.

We, of the Board of the Society of which she was the beloved President, shall miss not only her leadership and the wisdom of her counsel, but the warmth of her comradeship and the radiance of her lovely personality.

### Holding Forth in China

An effective piece of evangelistic work in the Hangchow, Shaohsing and Huchow districts of East China, is that of holding short term classes for Christian women and inquirers. "Miss Sarah Chih and Miss Esther Chang have been

giving all their time to this work for several years," writes Miss Ellen J. Peterson, "and we are seeing results. The percentage of literacy among the women has been increased considerably and the women who have been in the classes several times are realizing their responsibility for bringing others into the kingdom."

Miss Stella Relyea of Kinhwa further testifies to the work the women are doing. "The Woman's Gospel Circle of the Kinhwa church has done splendid work. Mrs. Davies is a real power in quietly guiding and helping there. The outstanding effort is their renting a room in the home of an interested family for a preaching place where they can go for a week or more at a time. This place is about five miles from the city. The women pay the rent and appoint certain ones to go with the Bible woman to assist in the work. Our women are active, and are beginning to emphasize 'Christ for the family,' for we have several homes where there are fine boys and girls who will soon decide on their life work."

are leaders in religious circles but many are torch-bearers of the Cross in homes, in educational work and in business life, in lonely and dark corners where God alone knows their work. Bible women are faithful in visiting both Christian and non-Christian homes; monthly meetings and Bible study classes are carried on. Sometimes disappointment clouds their faces, but more often joy and thanksgiving fill their hearts."—*Chiyo Yamada, Yokohama.*

silver medal was awarded to Miss E. Elizabeth Hay, superintendent of the American Baptist Mission Girls' School, Nowgong, Assam. In addition to these, Ma Ida, who has been a faithful and efficient teacher for more than 25 years in the American Baptist Karen high school, Toungoo, Burma, received a certificate of honor and a gold brooch, and U Tun Pe, B.L., M.L.C. lecturer, Judson College, Rangoon, received the honor of T.P.S., which is an honor of personal distinction."

May there be many happy returns of this birthday!

#### "Happy Birthday To You!"

The birthday of the King of Great Britain is an event. His country helps him celebrate it by bestowing honor on those who, within his domains, have rendered outstanding public service. *The Rangoon Gazette* informs us that on this year's list are the names of some in whom we are deeply interested:

"The Kaiser-I-Hind gold medal was awarded to Miss Lena A. Benjamin, M.D., of the American Baptist Mission Hospital, Nellore, South India, and a Kaiser-I-Hind

#### Torch-Bearers in Japan

"Christianity is slowly but surely spreading its roots among the women of the Kanagawa Prefecture. Christians are much more eager than formerly to spread the gospel to their neighbors. Some open their homes for Bible study for those who hesitate to come to public church services. One woman, who became a Christian through the death of her little girl, has had one sorrow after another, the last being the death of her husband. Yet in the darkest hour of her life, she confesses before her non-Christian relatives that her hope and comfort is her belief in Christ. There may not be many graduates of mission schools who



*Sarah Chih and Esther Chang,  
Bible teachers in East China*

#### Medical Work in India

The Woman's Hospital in Nellore, South India, is the only hospital maintained entirely by the Woman's Foreign Society in that field. There are 108 beds in this hospital which last year cared for 1,665 in-patients and 7,696 outpatients. Besides the three missionary doctors necessary and the three nurses, there is an Indian staff of two doctors, five graduate nurses, one laboratory technician, three compounders and three Bible women. During the year 37 nurses were in training.

The Woman's Society is further represented in medical work by two nurses in the Clough Memorial Hospital in Ongole, one nurse in Ramapatnam, and one in the Victoria Memorial Hospital in Hanumakonda.

#### Do You Want a Copy?

The annual report of the Woman's American Baptist Foreign Mission Society contains much valuable information, besides interesting accounts of the Society's various activities, which will make excellent background for missionary programs. *The edition is limited. Write now for a copy.*

# TIDINGS

# FROM THE FIELDS



## Chinese in the United States

### The Chinese Church in Chicago

Miss Alice F. Snape, who spent last year in study at the Baptist Missionary Training School, is now associated with Miss Faith Joice at the Chinese Christian Center in Locke, Cal. For two weeks during the summer Miss Snape assisted in the Chicago Chinese Church Vacation School, which had an average daily attendance of 49 and a total attendance of 684 for the 14 sessions. She writes:

I tried to lead the intermediate girls to see what they could do for the Chinese community, and especially the Chinese Church. We made loose-leaf note-books with notes each day. Instead of hand-work we mended Bibles and hymn-books for the church, assisted the new pastor, Rev. Philip Lee, in gathering and sorting books, scattered about the building, for the library and reading-room which he hopes to open. For the Young People's Department we also made and hung new yellow curtains, which make the semi-basement room look as if sunshine were coming through the windows. There were nineteen boys in the Junior Department, and only two or three of these come to Sunday school. What a challenge to someone! We are going to try to find a teacher and continue work with them if possible.

One Sunday evening five young Chinese men took charge of the services at the Lorimer Memorial Baptist Church in Chicago. A male quartet rendered several

numbers, and Mr. Lee, who is a noted soloist, both sang and preached.

### Festive Days for Chinese Kindergarten

For Mothers' Day and Children's Day the kindergarten learned special songs to sing to their parents. It was a pleasure to watch them pour out love from their sweet voices. Little Frances Pow, two and a half years old, sang the Mothers' Day song with gusto—"Nee gar hie sor ay gē lō mō," meaning, "This is my beloved mother." Her mother certainly beamed with pride.

For two months the primary and kindergarten children worked on a short play, "The Queen's Birthday." The speaking was all in Chinese, for the parents' benefit, and the songs had to be sung in Chinese. It was presented at the last Mothers' Club meeting. Mrs. Hong, who seldom leaves her home because of five babies, was there with all the children. She showed pride when she carefully watched her beautiful seven-year-old daughter, Dolores, play the part of the Queen. The pretty but simple costumes, together with the fine portrayal of parts, deeply impressed mothers and visitors. The Hamilton Square Church and Burlingame Church cooperated splendidly to make this last meeting a success. The teachers were deeply grateful for their help and for the assistance of all the American church women this past school year. As I leave this work, part of

me is left behind with the Chinese Baptist Mission School of San Francisco.—*Daesie Law*.

NOTE:—Miss Law is a member of the Chinese Baptist Church in Seattle, a graduate of the Baptist Missionary Training School, and since August, 1931, the kindergartner at the Chinese Mission in San Francisco. She resigned June 30, 1934, to be married.

Miss Bernice Allen, who was graduated from the Training School in 1932, has been appointed to fill the vacancy caused by Miss Law's resignation.—*EDITOR.*

### A Sunday Evening in Chinatown

It is Sunday night in Chinatown, San Francisco. The B.Y.P.U. service at the Chinese Baptist Church is over. Boys and girls of high school and college age are strolling down the steps. At the entrance of the building they linger, not wishing to go to their small, unattractive rooms. When the missionary suggests that they come to her apartment, the invitation is eagerly accepted.

These young people are gay and full of life, but their thoughts often turn to religion. For those who have doubts, the testimonies of Christians in their group seem to help them most. One boy said, "I've just finished college and I've had many hard things to bear, but it's my faith in God that has brought me peace and joy."

A cup of tea and cake are served, while the young people continue their friendly conversation. When the clock strikes ten,

## MISSIONS •

they know they must leave. Good-byes are said and soon the missionary is alone, praying that all of these boys and girls may have caught a deeper meaning of God's love through their pleasant time together.—*Elsie Anderson.*

### Infantile Paralysis Closes Chinese Vacation School

Just as we were launching our church vacation school at the Chinese Mission in Fresno, there came a request from the City Board of Health that all children's group meetings be closed. Infantile paralysis had developed in California to an alarming degree. Of course we fell in line, though really the Oriental people do not seem to have this sickness. The disappointment on the part of our boys and girls was pitiful to see. Our vacation school had started with such a fine spirit, and it seemed that we would be able to do more toward helping to build Christian ideals than ever before. In spite of the closing of nearly all of our activities, we went into the homes, carrying Sunday school papers, the sewing, etc., which the groups



*Teachers in the Chinese Sunday school, Chicago. Miss Alice Snape is standing at the left*

had started. Thus we gained much by the intimate home touch.

We had some very helpful and enjoyable events during the summer months, the prettiest being our Mother and Daughter Night. The large room and tables were literally bowers of roses, larkspur, snap-dragons, and many other flowers, almost all of them coming from the garden of one of our Chinese families.—*Amy E. Purcell.*

### A Light Set Upon a Hill

The Chinese Baptist Church of Seattle is a center of activity throughout the year. During vacation school the happy, eager voices of children are heard about the building for an hour and a half before the session opens. When the bell rings, however, talking ceases, a double line is formed, and every child is conscious that he is about to enter God's house.

Little opportunity is afforded our young people for overnight camping. So during the summer months we made several trips to Mt. Rainier as well as shorter day excursions.

The activity of the World Wide Guild increased rather than diminished during the summer months. The girls repaired the church hymnals and spent much time in preparing kindergarten handwork for the coming year. They are eager to serve and what an opportunity and challenge for them are here at their own church. A light set upon a hill cannot be hid, neither can the influence of a Christian Center in the midst of a non-Christian community be lost.

—*Celia D. Allen.*



*Left: Kindergartners at the Chinese Mission, San Francisco, give a play. Right: Members of the young men's class, Chinese Mission, Chicago, Ill.*



# Is the Local Church Missionary-Minded?

*Searching questions about the requirements for church membership*

By F. A. AGAR

HOW long can a church survive with a missionary-minded minority, and an anti-missionary majority? Churches are plainly non-missionary because the majority of individuals composing them have determined their own attitude of non-participation. This majority flaunts the duty and disregards the command to evangelize the world. Can this statement be successfully challenged?

Churches usually explain this failure of the majority by saying, "We cannot make people do what they do not like to do or believe in." Is not this just a weak excuse?

The minority supporting the missionary program is composed of about one-third of the listed members. The money contributed by the average church represents this proportion of the average church membership. A somewhat smaller number are interested in missionary education. An evangelistic effort will produce a still smaller number of personal workers. About 5% of an average membership will respond to a call for local workers among foreign-speaking people or other types of local missionary service. Therefore, we must say that the average church is not missionary-minded. How do these figures compare with the actual situation in your own church?

To excuse this situation on the ground that church members do not know or understand the Lord's plan of evangelization or missions is to add fuel to the present fire of failure and disobedience. Why did the church permit them to enter its membership under such circumstances? Was not some other course of action possible? To say that it is not necessary for all to participate is to destroy the basis of our Christian life. The plan of world evangelization is based not upon a mere wish of someone but upon a command of the Head of the church.

While actions speak louder than words, sayings are quite important. Ofttimes they reveal hidden motives. Many church members today speak wrongly concerning this essential missionary requirement. We hear them saying, "I do not believe in missions," "My father and mother did not believe in missions, so I do not have to," "I am not inter-

ested in the heathen," "I have all I can do to take care of my own people," "I am too busy to give any time for such purposes," "Why should we interfere with other people who have a religion of their own?"

To which we ask: "Are such statements an expression of true Christianity?" and "Can they be justified upon a real experience of Christ?"

Deeds are important evidence of inner life and conviction. Few of our strong churches now have local missionary outstations. Town and village churches in America have few outstations. (Such work need not be followed by the organization of small, weak, competing churches.) We are not developing a corps of laymen and women preachers, although the average church possesses much splendid material for such work. Most of our city and state missionary work is now done by professional employed workers. Street preaching is practically non-existent.

The support of these splendid mission workers and other phases of evangelization is undertaken by a minority of church members. The majority plainly refuse to give anything for such purposes. The great majority of accessions to our churches today come out of one department of church life, the Bible school. Other departments of the church show neglect for this primary gospel purpose. And yet a local church which is only part missionary or evangelistic is in a weakened and precarious situation. The reactions from such a conflicting state are inimical to progressive gospel growth.

Is not this a fair statement of present conditions? Is it not good evidence that the local church needs to pay more attention to the people as they are being received into the membership? For many years some ministers have refused to tighten up the requirements for church membership and have said that when once the person was in the church he could be moulded to the right pattern. But experience shows unmistakably that little or no change can be effected with the majority once they have been started wrong.

So these queries are presented for the readers' consideration: (1) Shall the church set up a simple standard of conduct and require each applicant to adopt it before admitting him to membership? (2) Who or what is to blame for the present disobedience and failure? (3) What shall be done to cure the present disobedience to the great commission?



# MISSIONARY EDUCATION

THE DEPARTMENT OF MISSIONARY EDUCATION

THE WORLD WIDE GUILD

THE ROYAL AMBASSADORS

THE CHILDREN'S WORLD CRUSADE

### Mt. Hermon School of Missions

The 26th annual School of Missions at Mt. Hermon, Cal., was held June 16-24, with Mrs. W. S. Angwin as chairman. Rev. H. H. Guy gave the opening address on "Recent Changes in the Far East and the Christian Enterprise."

An interesting daily program included addresses on "The Making of a Master Missionary," by Dr. J. W. Bailey; "Suzuki Looks at Japan," by Dr. H. H. Guy; and "Japanese Women Speak," a study on methods and program material by Mrs. A. E. Craig. A study class on "Orientals in American Life" was led by Dr. B. E. Watson of Pasadena. Stimulating discussions on "New Aspects of Alcohol Education" and "Our Children and the Movies" were led by Mrs. W. C. Lowdermill and Mrs. J. P. Follette. An effective missionary dialogue entitled "China in Dialogue and Exhibit" was presented by Rev. and Mrs. Louis H. Randle of China. Other speakers were Dr. C. L. Kircher of Sacramento, and Dr. L. D. Young of Dallas. A challenging address on "Christian Realities in the Prevention of War" was given by Lieutenant Commander S. T. Bryant, U.S.N., retired.

"Camp Quest" for girls and young women was a new venture. Under the able leadership of Mrs. Earl Menker of Oakland, 60 girls lived, studied and worshipped together in the Mt. Hermon Auto Camp. They followed their own program but joined with the main school in special sessions. The girls were enthusiastic over the plan

and resolved to double their numbers next year. A daily school of missions for children was successfully conducted by Mrs. George L. Boroughs of Twin Oaks.

The deeply spiritual events of the week were the sunset services with the missionaries under the direction of Mrs. N. J. Forsberg. An afternoon tea, an interdenominational rally, and an evening get-together of committee and faculty members provided recreation and fellowship.

### Missionary Posters

The missionary posters and charts usually provided in connection with the Graded Stories are omitted this year. In their place, we are offering the following three charts, beautifully drawn by Japanese artists: *Mt. Fuji and Lake Motosu*; *Hirosaki Castle*; *Kinkaku-ji, Kyoto*. Each chart pictures something beautiful and interesting in Japan. These may be secured for 15 cents, which takes care of carriage and postage charges.

### Graded Home Mission Stories

Following are the titles of the three story booklets built on our current theme, "The Orientals in the United States," which have already been sent to many of our Baptist Sunday schools: Primary grade: *Some California Poppies and How They Grew*; Junior grade: *From the West to the East*; Intermediate-Senior grade: *Bread-Cast Upon the Waters*, and other

true stories. The price of these booklets is 15 cents each, or 35 cents for the set of three. The Primary and Junior stories were written by Mrs. Florence Crannell Means, who has prepared other splendid stories, including those on the American Indian. The Intermediate-Senior stories were written by the author of *Lim Yik Choy* and *Song of the Lark*, Dr. Charles R. Shepherd.

### Lights and Shadows—Japan

This attractive book of 85 pages was prepared for Northern Baptists by the Baptists of Japan. Our missionaries in Japan have contributed to its pages, and our entire Baptist work is graphically set forth, with many illustrations. The price is 25 cents. Order from the Department of Missionary Education, or the Publication Society.

### "Christian Graphic" Posters

We would like to call attention to four rotogravure picture sheets of Japanese and other children at play, of teachers and leaders of prominence in Japan (including Kagawa), and other pictures of interest. One particularly striking picture is that of the Head of Christ, done by a well-known Japanese artist. These posters are taken from two issues of *The Christian Graphic*, and all four may be secured for 10 cents from this department. There is information given regarding each picture, making the material valuable in program building, and in stimulating interest in Japan.

### Programs for Young People

We are glad to report that these splendid programs for Young People prepared by Mrs. Margaret Holley Tuck are now ready for distribution. In the June issue of *MISSIONS* the price of these programs was quoted in error as 10 cents; we are obliged to charge 20 cents per copy. The booklet will contain five programs based on *World Tides in the Far East*, and five programs on *Out of the Far East*.

### Missionary Literature in Summer Conferences

Present indications point to a larger sale of missionary literature

in summer assemblies, conferences and house parties, than in the past few years. A full report of these summer gatherings will be made in the next issue of *MISSIONS*.

The first Woman's House Party in Vermont was held at Camp Abnaki, North Hero, August 29-31. Mrs. William A. Hill taught the books on "Japan" and "Orientals in the United States."

The Department of Missionary Education has copies of the study books of recent years, which may be bought for 10 cents in paper, and 20 cents in cloth. We shall be glad to send a list of available titles.



*F. W. Murphy, Chief Counsellor at Highland Park*

secure these values for ourselves as well as others."

New Jersey was just a fraction behind Massachusetts, the winner of the banner awarded for the largest percentage increase in Chapters during the past year, and was given honorable mention.

## Royal Ambassadors in New Jersey

### New Jersey Chapters

Place	Chapter	No.
Elizabeth	Livingstone	67
Moorestown	C. A. Kirkpatrick	80
Paterson	George H. Watson	92
Camden	Livingstone	121
Westmont	John G. Paton	135
Haddon Heights	Adoniram Judson	136
Red Bank	Paul Braisted	205
Collingswood	David Livingstone	238
Belmar	Grenfell	237
Trenton	Shotwell	241
Hammonton	Roger Williams	244
Camden	James Chalmers	247
Trenton	Condict	258
Jersey City	Paul Braisted	283
Orange	Lindbergh	285
Keyport	William Carey	306
Newark	Roger Williams	308
Union City	Charles K. Newell	313
Grantwood	Roger Williams	317
Newark	Livingstone	320
Passaic	David Livingstone	322
Pleasantville	Ball	424
Paterson	David Livingstone	443
Lakewood	Capt. Luke Bickel	485
Upper Freehold	James M. Challis	497
Upper Macopin	David Livingstone	499
Camden	Grenfell	515
Westmont	Adoniram Judson	518
Perth Amboy	Albert Greene	534
Newark	Robert Livingstone	538
Highland Park	W. A. Stanton	656
New Market	Alfred F. Merrill	669
Salem	Livingstone	671
Hillside	Goeller	678



*Highland Park Royal Ambassadors*

Through the cooperation of High Counsellor W. J. Cusworth, we feature reports from five Royal Ambassador groups in New Jersey. Mr. Cusworth has three sons active in the organization. He writes: "All four, myself and three sons, believe in the value of the character that R. A. work builds into youth. So we have served to

The boys of the Charles K. Newell Chapter No. 313 presented four Missionary Dramatizations for the church and the missionary societies. A team went to the Newark R. A. Institute to demonstrate a missionary program meeting, and made use of the missionary hero program, "Wilfred T. Grenfell, Knight Errant of the North." There are 18 active high school boys enrolled, and William E. Cusworth, a son of New Jersey's High Counsellor, is the Chief Counsellor. Two other sons, Robert and David, are also active members.

The Livingstone Chapter No. 671, of Salem, is fortunate in having as their Chief Counsellor the pastor of the Memorial Baptist Church, Rev. C. E. Tilton. He taught the boys the R. A. requirements, and the Charter was pre-

## MISSIONS •

sented to the group early in April. The committee sponsoring the Chapter is composed of Mr. C. D. Nelson, Mr. George Hilty, and Mr. Roland Smick. The following boys are the officers: William Haskett, William Plaskett, Allen Whitaker and William Fowser.

■ ■ ■

The W. A. Stanton Chapter No. 656 of Highland Park, N. J., formed a Postage Stamp Exchange Club. This might be a good suggestion to other Chapters.

■ ■ ■

Rev. Marshall Sewell reports that the First Church at Lakewood has two active R. A. Chapters. The senior group, the Captain Luke Bickel Chapter No. 485, furnishes the splendid picture of twelve of their members. This Chapter has maintained one pro-

gram meeting each month since May 12, 1931. The boys are active in the work of the church, as ushers, delivering church envelopes, and in dramatics. They initiated the members of the John Eliot Chapter No. 674, and now both Chapters are working together. They maintained a basketball team, and both were champions in their division. These Ambassadors, both chapters, took entire charge of a church missionary service when Dr. A. H. Henderson, of Burma, was the speaker. Mr. Sewell writes that the R. A. movement saved a boys' class from going to pieces in his church.

■ ■ ■

Mr. James V. B. Emery reports the origin of the Alfred F. Merrill Chapter No. 669, of New Market: "Our pastor, Mr. Merrill, heard

about the R. A.'s and the training school at the Peddie Church at Newark. He sent John R. Halley, Jr., and myself down to this school and told us to look it over. We did, and found that it would be a very worth-while thing. We put it up to the church at Prayer Meeting, and it was voted to have a Chapter. We have had two meetings."

## Royal Ambassador Objectives

1. The training of Baptist boys in the world-interest ideas of Jesus Christ, and the essentially missionary character of Christianity.
2. The growing of Christian men, who as ministers, deacons and laymen, shall have a sympathetic knowledge of the Baptist denomination and a strong loyalty to the principles for which it stands.
3. The forming of sound stewardship habits which will make giving a normal part of the Christian program, rather than something non-essential.
4. The forming of a deep-rooted desire for the advancement of Christ's Kingdom and an unswerving determination to take and send the message of salvation to the whole world as "Ambassadors for Christ."
5. The cultivating of personal loyalty to Christ from early boyhood and allegiance to Him as their Counsellor, their Elder Brother and their Friend.



ROYAL AMBASSADORS AT LAKWOOD

TOP—Courtlandt Clayton, Richard Shinn, Edward Parsons, Robert Graham. CENTER—Howard Muller, Lawrence Pettet, Rev. Marshall Sewell, Omar Dickerson. BOTTOM—Edward Bedell, Robert Searing, Maurice Jensen, John Thomas

Features in This Issue of  
Special Interest to Boys

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They Fed 114 People and it Cost \$3	486

## WORLD WIDE GUILD



*New Guild chapter, Port Huron, Mich.*

### Seven Surprises

It is said that the Christian who begins to tithe will have, at least, seven surprises:

1. The amount of money he has for the Lord's work;
2. The deepening of his own spiritual life;
3. The ease with which one meets his own obligations;
4. The pleasure found in larger giving;
5. The growing influence of stewardship in time, talents, and all possessions;
6. The wonder that he did not adopt this plan sooner;
7. The new appreciation of the goodness of God.—Selected.

Every girl is thrilled with a surprise. Why not try this different variety? The size of your allowance or income does not affect the principles of stewardship. It is a great advantage in playing fair with the Lord.

A new type of banquet! Springfield, Oregon, staged a "Go-Banquet" when new officers were elected or installed and all set-up plans for the year presented.

A new project! A Guild itinerary has been added to the three proj-

ects used last year and continued at the request of many leaders. The itinerary was planned as an alternate for senior Guilds, but it may be used also by younger groups. The junior project may be done by an individual girl rather than the chapter as a whole if that is desirable. When in doubt about any of these plans write directly to Alma Mater.

This year you may receive credit for reading the home and foreign study books of last year but they will count only five points instead of ten. They will, however, count on the five required books for chapter award.

Facing the winter's work, may I remind you again of those words full of challenge, "No retreat! No retreat! They conquer or die who know no retreat."

*Faithfully yours,  
Alice J. Nokes*

218 Lancaster Ave., Buffalo, N. Y.

### Guild Initiates

The girls in their Guild costumes are a new chapter in the First Church, Port Huron, Mich. The

picture was taken the day they were all initiated at an association rally. Each one has the Guild flower, a white rose, in her hand.

### Help Those Girls!

The Women's Society of Royal Oak, Mich., felt they were doing little tangible in backing their seven Guilds, and decided to give them and their mothers a dinner party. There were 137 girls, mothers, and leaders present. Each Guild had decorated its own table appropriately for its name. The program included a welcome from the president of the Women's Society, a talk on "W. W. G. in the Past," another on "W. W. G. in the Present," three violin solos, and an inspiring message by Miss Mildred Poster, who is completing her medical school work at Ann Arbor with the hope of going to the foreign field. Her personality as well as her message were a challenge to the girls and their mothers.

### A Wisconsin Rally

Forty girls of Walworth Association, Wisconsin, rallied last May to discuss plans for the year ahead and to gain inspiration from their guest speaker, Miss Alice Brimson, President of the Baptist Missionary Training School. The tall girl at the extreme left in the picture is the efficient State Secretary, Miss Lilyan Behnke.

### Exchange Courtesies

The two Guilds, senior and junior, of the Littlefield Memorial Church, Rockland, Maine, invited the Warren Guilders for supper and program, and later the Warren Guild returned the courtesy, and after their supper they initiated five new members for their Guild and seven for the two in Rockland. A good suggestion!

The Rockland Guilds carry on a full program of Guild activities



*Junior Guild chapter, Calvary Baptist Church, Portland, Oregon*

with friendly competition. The juniors won 3,900 points and a Guild pin was given the girl with the highest score. The seniors won 1,055 points, and their award for the highest score was a copy of *Little Women*. Thus the Pine Tree State is Guild-minded.

#### Palm Sunday

On Palm Sunday evening the Senior Guild, Calvary Church, Davenport, Iowa, presented a very touching pageant entitled *You*. The characters were You, Fear, Frivolity, Ambition, Indifference, Consecration. Fear, Frivolity and Indifference tried to induce "You" to take up their ways, but Consecration, aided by Ambition and the use of effective tableaux, finally convinced "You" that the way of the Cross is the one and only way to the Kingdom of Heaven.

The tableaux included "A Child Mother of India," "Men in the Breadline" (young men of the church), "Chinese Women at Worship," and the final tableau was a mixed group of Russians, Chinese, Japanese and Hindus. Appropriate music and lighting added to the effectiveness. It was a dramatization of the presenting of gift bags which were made at a special work meeting in January, each girl making either a gold or gray bag. Contributions were

made to gold bags on sunny days and to gray bags on cloudy days. The money is to be used for the missionary pledge of the Guild.

#### Lydia Huber Chapter

Blessed are they to whom God has sent His teachers. And they shall be thankful. This is the way the Puerta de Tierra Guild showed their appreciation of one who for five years has been their beloved guardian and spiritual mother, Miss Lydia Huber. In a special service of recognition of her work among them, they unveiled a lovely picture of her, the gift of Petronila Nieves and Monserrate Quiles, took upon themselves her name, the "Lydia Huber Chapter," and with fervent prayers of gratitude, pleaded for strength to walk always in the way that she had set their feet. They have

breathed her spirit of sweet, unselfish living until it has become theirs. Trinita Montalvo, who remembers her childlike eagerness to catch the first glimpse of the new missionaries, Miss Huber and Miss Bishop, spoke briefly of her life and those Christ-like characteristics which draw so many into her influence; her love for nature and animals, her ability to understand the needs and interests of every age, and so succeed in work with little tots, wiggly juniors, problem adolescents, aspiring young people, and even with often-too-satisfied old folks; her passion for the Kingdom of God on earth, the abundant life for every one, and her unwearyed effort to make this a reality. We deeply regretted that Miss Huber's continued illness forbade her presence with us at this service. The meeting was also the occasion of the ingathering of their gifts for the Guild quota, and it was a generous one, \$10.79. Pray that new Guilds may be organized that this sisterhood in Christ may grow in our island.

#### Wide Awake!

Logan Square Teen-Age Guild, Chicago, is doing things! In addition to making our other goals, we are having a White Cross "feature" every month. January was a "Penny Plan" meeting, Febru-



*Guild Rally, Walworth Association, Wisconsin*

ary "Patchwork," March "Catch Up," April "Toy Box," and so on. Our quota is almost filled. In February the Guild play, *Susanna of the Parsonage*, paid for our study and Reading Contest books. April's *Foolish Feast* was a veritable April Fool, and in May the girls are planning to honor Mother in a different way. With grand suggestions from 26 girls, coming in right and left, we are hard put to choose the best, but we promise when we do it'll be good!

#### Were they Busy?

Here is a record to be proud of! Grant Memorial Guild, Jackson, Mich., held eleven business meetings, eight White Cross, six mission study classes, Guild vesper service, two initiations, sent two delegates to Kalamazoo House Party, two to Gull Lake, ten to the B. Y. P. U. Association Rally, and qualified for the tenth year in the Reading Contest. Their recreations included steak roast, swimming parties, a week of camping, Christmas party, graduation party, and showers for two prospective brides. Such a



Some of the teen-age Guild girls of Bedford, Iowa. This Chapter has 40 wide-awake members, all of whom are enthusiastic over the Guild program

group does not write to 218 for suggestions "to make our Guild more interesting."

#### Cuba's Latest!

Our first Mothers' and Daughters' Banquet was a grand success. There were 50 present, and none of the girls or their mothers had ever attended a real banquet before. The menu was roast pig, rice with chicken, salad, fried potatoes, ice cream, cake and cookies. The tables were prettily decorated, and

the favors little baskets of blue and white, while on the wall above the speakers' table was our diamond-shaped Guild emblem painted by one of our men, with the Cuban and United States shields on either side. There was great enthusiasm, songs, cheers, etc., and the program was carried out perfectly.—Kathleen A. Rounds.

#### Crow Indian Friends

Miss Mary Murray writes: "Our Guild received the Montana trophy for the group having the most honor points in the State. We also qualified in the Reading Contest and won our first picture. Several of the girls read so many books that I had a hard time to get enough reading material to keep them busy. Two of the girls also wrote themes for the Theme Contest."

#### A Loyal Guild Promoter

One way in which Rev. Earle D. Sims succeeds as Church Invigilator is to organize W. W. G. chapters. Last year he launched four new chapters in Calvary Church, Portland, Oregon; and the picture on page 503 shows two of them, the junior and high school groups. Long may he live!



Crow Indian Guild, Pryor, Montana. They won the State Trophy for largest number of points and also the Reading Contest picture which they are holding

## Children's World Crusade

### "Seeds of Love"

An angel passed in its onward flight  
With the seeds of love, of truth and  
light,  
And said, "O where shall this seed be  
sown  
That it will yield most fruit when fully  
grown?"  
The Master heard, and He said as He  
smiled,  
"Plant it for me in the heart of a  
child."

### A Child

A teacher of unusual ability was asked by a student teacher for advice about handling a difficult class. After some discussion the man of experience said, "I think you have been studying the book, not the children."

When we have as much fascinating material before us as we have this year, it may be easy to be so absorbed in the material that we overlook the needs of the children. Let us find out at the beginning of our course what concepts our children have of Japan, her people, ambitions, etc. We will discover more wrong ideas than we expect to, and we should keep these in mind until we are satisfied that they are actually replaced. Whenever possible we should give the children a chance to make contacts with Japanese children. If there are any living in our community, let us meet them as we would any other children of our own class, not as curiosities.

Where we cannot actually meet them we will get acquainted with them through pictures and stories of actual boys and girls in Japan. The picture of Zenrin children in *MISSIONS* for September was taken within a year. Those chil-



*Miss Helen Wilson, one of our special missionaries*

dren had a part in giving Zenichi (Zen-ee-chee) San and Tomiko (Toe-me-ko) San to us. Why did they want to do it? How was it accomplished? Oh, there are so many possibilities of finding out how much alike we all are and the part our missionaries have in helping us to be kind to each other. This would be a fine time to lead the children to suggest that we send to Zenrin some Bible story books or a year's subscription, \$1.00, to *The Treasure Chest*, the children's magazine. Send the money and the address of the teacher, Miss Natsu Kimura, 11 Azuma Dori, 5 Chome, Kobe, Japan, to Miss Helen Calder, 29 Fern St., Auburndale, Mass. Also write a note to Miss Kimura and tell her that your Crusaders have sent the magazine.

If there is still a feeling in the minds of the children that the Japanese are cruel and love war, refer to the article in this department, "A Japanese School Boy's

Ideas on Peace." This was written by a boy in the Mabie Memorial School a few years ago. It is very significant that the youth of many nations are making positive decisions about peace and war, and with reason and conviction. This will be a natural time for this question to come to our own boys and girls. These are some attitudes to study and keep in mind as we proceed this year in our glorious work.

*Mary L. Covell.*

218 Lancaster Ave., Buffalo, N. Y.

### J. H. Covell

The very day after Mr. Covell received word that he had been chosen as one of our Special Missionaries, he wrote us a letter and enclosed a picture of the Covell family. We shall have to adopt the whole family, for Mrs. Covell says she will help by collecting some pictures, etc., for us, and the children are just the age to belong to the C. W. C. Since Mr. Covell did not tell us their names, I think we must name them ourselves. I say the older girl is named for her mother, Charma Moore; her brother is J. Howard Covell, Jr., and we call him Junior; the little girl is Clara Converse Covell for the dear missionary whom everybody loves and who lives in Yokohama. It would be fine if Clara's middle name were Ward or Webster, so her initials could be C. W. C., but neither the Wards nor the Websters sent such a wonderful daughter to Japan as the Converse family did. You boys and girls write to them and, if you find out I have made a mistake in their names, you let me know.

Mr. Covell teaches in the Mabie Memorial School for boys. He sent us a copy of the school paper, *The Kanto Olive*, in which we read that Kanto (Kanto Gakuin is the Japa-



*Rev. and Mrs. J. H. Covell and their family*

nese name of the school) baseball and tennis teams are making fine records this year. The soccer team entertained a group of sailors from the Italian battleship on the campus one afternoon, and the college basketball team defeated the team from the U. S. Destroyer *Blackhawk*. After the game the two teams enjoyed tea in the new college student hall. These students show a fine spirit in their sports. We think it splendid that the sailors are entertained by Christian boys on the campus of a Christian school in a country that until 80 years ago was closed to the outside world.

Mr. Covell is working also in the Settlement House Sunday school in the section of Yokohama "where all plant life dies for lack of sun and air." Read what he has to say about it in the Book of Remembrance for 1934, and also send to the Department of Missionary Education, 152 Madison Ave., New York City, for his booklet, "Making Men at Mabie Memorial," 25 cents.

#### A Japanese School Boy's Idea on Peace

The country which advocates peace externally but teaches about swords internally will never real-

ize peace. But if a country gives up all navies and armies, it is a remarkable thing in the world. That country is superior to all other countries, and will find true peace and welfare, I believe.

*"Put up thy sword into its place; for all they that take the sword shall perish with the sword."*

*"Blessed are the peacemakers; for they shall be called the children of God."*

*"Resist not evil, but whosoever shall smite thee on the right cheek, turn to him the other also."*

These truths are for the strong, not for the weak. To give up all armaments in a country is great indeed. She is the bravest of the brave, and if she has not bravery, she cannot succeed. Peace will come only to the strong and the strongest persons who go onward with the cross of Jesus conquering death and pain.—From *Making Men at Mabie Memorial*, by J. H. Covell.

#### Jewel Band Programs

The new programs by Jessie Wilkinson are ready. Better still, they are very lovely. The first one is based on the picture, "The Hope of the World," and the theme is "Little Friends from Everywhere." Miss Wilkinson has written a verse

of that title which has been set to music for our program by Lois Swett, a copy of which is included with the booklet, as are also two other songs, "Friends" and "Greeting Song." The other four programs are on Japanese, Indian, Eskimo and Negro Friends. Every leader of little people, Beginners, Kindergartners and Jewels, should have these programs, price 30 cents. Miss Wilkinson was for some years in charge of Zenrin Kindergarten, made dear to us by Kobe San, and has recently pursued her studies at the Boston School of Religion while on furlough. We recognize in her work not only her love for children everywhere but her expert handling of material for them.

#### Wanted

At the Conference in Rochester, the following definite requests were made. Will you, gentle reader, write me which of these you will help fill? C. W. C. children must not let any missionary lack when she asks us for particular things that we can get for her.

Miss Ethel Ryan, 1815 Fifth Ave., Scotts Bluff, Nebraska, unmounted pictures, and knives and forks.

Miss Hattie V. Petheram, Nyaunglebin, Burma, post cards with plain paper over correspondence, pretty linings of envelopes, colored magazine covers.

Miss Annie Magilton, Nellore Hospital, Nellore, South India, all the post cards with paper pasted over correspondence.

Dr. Dorothy Kinney, Woman's Hospital, Gauhati, Assam, books for nurses 15 to 20 years old, on World Friendship, in simple English, not too juvenile. For instance, Hands Around the World, Jumping Beans, Open Windows, Wheat Magic, The Story of Grenfell of the Labrador, Waterless Mountain.

## • THE CONFERENCE TABLE •

### How Do You Use It?

One of the ways in which the women are helping in missions is by the gift boxes. These should be in general use by now, as they were sent to the State offices in May. If the local societies have not ordered them, it is a good idea to have a supply sent from the State office.

How do you use your gift box? Do you keep it before you? As you drop in your money from time to time, do you think of it as a love gift to the Master? Or do you put the box away, bringing it out only when the opening is to take place, and then putting into it whatever loose change you find in your purse?

Why not try the plan this year of making it a thank offering box? Many times a day we all say, "I'm thankful for" this or that. It would make these expressions of gratitude really mean something if you would drop a coin into your box every time you made use of them, even if you could spare only a penny. For special blessings you could give a larger amount.

### Revised Standard of Excellence for Woman's Society in the Local Church

The Standard of Excellence has been revised, and reads as follows:

Honor Society.....	10 points
Class A.....	9 points
Class B.....	8 points
Class C.....	7 points

1. The appointment of a Prayer Leader who shall be responsible for emphasizing at each meeting of the Woman's Society the importance of daily prayer for missions.

2. The annual observance of a Day of Prayer.

3. During the year, at least eight meetings with a missionary program.

4. One or more mission study classes in the church, studying both foreign and home missions.

5. Five per cent. of the resident women having read at least five missionary books during the year.

6. A subscription list for MISSIONS equal to at least fifteen per cent. of the families connected with the church.

7. Participation in White Cross work.

8. Engaging in Christian Americanization work.

9. Having active interest in cooperation with local College Counsellors in present and prospective college girls, both American and foreign.

10. Organized work among the girls and young women of the church as chapters of the World Wide Guild.

11. Organized work among the children as Crusaders, Heralds, or Jewels.

12. Missionary instruction in the Sunday school, preferably using the suggestions and materials prepared for the foreign and home periods.

13. All letters from officers promptly answered and reports promptly returned to the Association Secretary-Director.

14. Every active member of the Society contributing to the missionary work of the *denomination*.

15. Participation in the program of the National Civic Committee.

**NOTE**—*The society is expected to urge the church to adopt a definite missionary quota each year and to pay one-twelfth of this quota every month.*

This has been printed in leaflet form for the Plan Book. It may be obtained free from the Literature Bureau, 152 Madison Ave., New York City. You will need it.

A new wall chart of the Standard of Excellence has been prepared. The price for the chart and seals is 15 cents. This also may be obtained from the Literature Bureau. At least one State Society furnishes a

copy of this chart every year for each local society. Isn't this a good suggestion for other states?

### For State Presidents and Secretary-Directors

Do you know that there is a Standard of *Efficiency* for Associations, corresponding to the Standard of *Excellence* for the local societies? This is as follows:

1. An Association organization of women with an Association President, Vice-President, Secretary-Director.

2. At least two meetings of the Association Woman's organization held during the year, one at the time of the annual Association meeting.

3. A Woman's Missionary Society in every church in the Association.

4. One-half or more of the societies in the Association attaining to at least Class C on the Standard of Excellence.

5. A Secretary who shall be charged with the development of missionary organizations among the young women; a Secretary who shall be charged with the development of missionary interest among the children.

6. A Planning Committee composed of the President of the Association, the Secretary-Director and her associate, and the volunteer Association Missionary Education Secretary. This committee shall call in consultation the Association W. W. G., C. W. C., Literature, Reading Contest Secretaries, White Cross Director, Civic Chairman and Christian Americanization Chairman, when making plans for woman's work in the Association and when planning programs for Association meetings.

7. All communications from officers acknowledged promptly and reports returned promptly to State Secretary-Director or Foreign Secretary and Home Director.

Honor Roll.....	5 points
Class A.....	4 points
Class B.....	3 points

This is a good time to check up on your Association organization to see if these requirements are being met.

## They All Need It

*A one-act play suitable for church entertainments, Woman's Society meetings, World Wide Guild programs and other occasions*

By MRS. MILES J. ANDREWS

### CHARACTERS

MRS. BROWN, a mother who is interested in MISSIONS magazine.

MRS. SHOUSE, Mrs. Brown's mother.

MR. BROWN, a business man who goes to church fairly regularly and also plays golf.

MRS. ELDREDGE, a friendly neighbor, the society and clubwoman type.

JUNIOR BROWN, a freshman in a Junior College.

FLORENCE BROWN, a High School girl and member of the World Wide Guild.

BETTY BROWN, a member of the Children's World Crusade.

SEVERAL NEWSBOYS.

SCENE. The living room of the Brown Home. *The scene opens with GRANDMOTHER SHOUSE sewing, and MRS. BROWN looking through a pile of MISSIONS magazines.*

MRS. BROWN. Isn't MISSIONS an interesting magazine! The pictures are so fine. The articles are all so well written. Some of them are really thrilling stories. Did you read the one about the blind girl and her diamond ring?

MRS. SHOUSE. No, I haven't read that story. It sounds interesting. Let me see it. (Puts down sewing.) Perhaps I can read it before dinner.

MRS. BROWN. (Looks up at clock.) Gracious! It's getting late, I must start dinner. Bob and the children will be here soon. Here it is. (Hands magazine to MRS. SHOUSE and exits.)

MRS. SHOUSE. Lays aside her work, looks through the magazine briefly and starts to read, when MR. BROWN enters carrying golf clubs. He is evidently in a bad humor, throws down his clubs, throws coat and hat on any convenient furniture.

MR. BROWN. What a bunch of nitwits, to spoil a perfect afternoon with such a game. What a game! (Disgustedly.) What a game!

MRS. BROWN. (Enters hurriedly.) Why, Bob, what in the world is the matter with you?

MR. BROWN. Matter? Matter enough. My whole afternoon was ruined.

MRS. BROWN. Didn't you have a good game? Why, I thought you had a particularly good foursome for this afternoon.

MR. BROWN. Oh, the game was all right, or it would have been if that bunch had played instead of arguing all afternoon.

MRS. BROWN. (Exchanges knowing look with MRS. SHOUSE.) Well, didn't you argue right back at them?

MR. BROWN. I'm no lawyer and I'm not a walking library. How could I argue with them?

MRS. BROWN. What was it all about?

MR. BROWN. (Striding about.) We were talking about the depression and those fellows maintained that what we needed was another good war to pull us out and put money in our pockets. I said that the last war was partly responsible for the fix we are in now. They all hooted at me and pointed to the millionaires the last war made. I knew there was something wrong with their logic, but I didn't have any nice pat quotations to prove my point.

MRS. BROWN. (Looking through pile of MISSIONS.) I think I have just what you want. Here, read this article on page 286. (Hands him a copy.)

MR. BROWN. What! Me read a missionary magazine? I want an argument to present to men, not to the Ladies' Aid Society.

MRS. BROWN. Read that article and see if it won't solve your problem.

MR. BROWN grudgingly takes the magazine and glances at the indicated page. His expression changes to one of interest, and then of pleasure. He sits down, takes out his glasses and begins to read.

MR. BROWN. (With enthusiasm.) Say, this is great! Wait till I spring it on those fellows tomorrow. I bet it will knock 'em dead. Listen, Mother. (Reads aloud.)

The world needs a new start. If men had begun back in the days of Moses to throw money into the sea at the rate of one dollar in each second, sixty dollars a minute, and that process of waste had been kept up continuously for twenty-four hours a day and for three hundred and sixty-five days in each year up to the present moment, there would have been thrown away less than one-half of the direct cost of the World War of 1914-1918. We could go on throwing away money at that rate for three thousand five hundred years longer before the total waste would equal that cost. Beneath all issues concerning capitalistic institutions, technological unemployment and the equating of production and distribution, there abides as the primary reason for the world's present desperate plight the colossal waste of its resources in the World War.

As MR. BROWN finishes reading a knock is heard outside. MRS. BROWN goes out, returning almost immediately with MRS. ELDREDGE. Greetings are exchanged as MRS. ELDREDGE is seated.

MRS. ELDREDGE. Busy as usual, I see, Mrs. Shouse. What lovely thing are you making now?

MRS. SHOUSE. Yes, I like to keep busy. (Shows work and explains that it is White Cross work.)

MRS. BROWN. Mother has more ambition than I have. She keeps her hands busy all day, at some kind of work. Sewing tires me more than almost anything else. I've been down at the Woman's Missionary meeting today and I'm all worn out.

MRS. ELDREDGE. I imagine that would be very tiring, but really, you know, I am so busy with my clubs that I don't have time for that type of work. And by the way, I stopped in to tell you that I will not be able to attend the church dinner with you tomorrow night. I am writing a paper for the next meeting of the Art Club and I will have to work on that.

## MISSIONS •

MRS. BROWN. Oh, I am sorry. I am sure you would enjoy the program. But perhaps you can go some other time.

MRS. ELDREDGE. Thank you, perhaps I will if I can find the time. (Sighs.)

MRS. BROWN. What is the matter, Mrs. Eldredge, you seem worried?

MRS. ELDREDGE. I am, but it is really nothing serious. I am just having difficulty writing my art paper. I have been unable to find sufficient material for part of it.

MRS. BROWN. Could I help you any? Perhaps if you told me about it, I would be able to find something for you.

MRS. ELDREDGE. Oh, I hardly think you would have anything on this subject. I have looked in the public library and could find nothing.

MR. BROWN. You'd better tell my wife about it. She really has quite a genius for finding material on almost any subject.

MRS. ELDREDGE. Well, my paper is on the "Art and Culture of the North American Indian." That is a greatly neglected field of art. I want to show that the Indian himself does not appreciate his heritage. It would make a wonderful ending for my paper if I could tell about the Indian at last awakening to his obligation to preserve the arts and crafts of his ancestors. But none of them seem to be at all interested. At least I have not been able to find any material on the subject.

MRS. BROWN. Have you ever read the MISSIONS magazine, our own Baptist publication? I believe I can find just what you want. (Looks through pile of magazines.) Here it is. (Hands MRS. ELDREDGE one of the copies.)

MRS. ELDREDGE. No, I have never read it. I am not interested in such things. You know there just isn't time enough to do everything, and I do think it is so important to keep up the cultural side of life. Of course I give something to the regular missionary work of the church, but as to taking time to read "stuffy" missionary reports, I just haven't the time.

MRS. BROWN. You are certainly missing something by not reading

about what your money is doing, and it is not at all "stuffy." However, I think that article on the Art Lodge at Bacone College will help you to finish your paper satisfactorily. By the way, it was written by an Indian girl that I know personally.

MR. BROWN. (As MRS. ELDREDGE hesitates.) Better take it. I felt just as you do, but she convinced me!

MRS. ELDREDGE. Well, if you are sure you will not be needing it I will take the magazine home with me. And thank you for your trouble.

*Door slams off stage. JUNIOR enters noisily with school books.*

JUNIOR. Dinner ready, Mother? Gosh, but I'm hungry, and besides . . .

MR. AND MRS. BROWN. Junior!!

JUNIOR. Huh? Oh, uh. Why, how do you do, Mrs. Eldredge. (Subsides at desk and opens book as though studying.)

MRS. ELDREDGE. I—really I must be going. (Rising to take leave.)

MRS. BROWN. Don't rush away, Mrs. Eldredge, it is early yet.

MRS. ELDREDGE. But I must go. Besides, I am anxious to read this article. It is just possible that it may be what I have been looking for.

MRS. ELDREDGE leaves amid the usual leave-taking conversation.

MR. BROWN. (Sternly.) Junior, is that the proper way to enter a room, especially when there is company?

MRS. BROWN. And Mrs. Eldredge, of all people!

JUNIOR. Well, gee, Dad, I'm sorry. But how was I to know that dame was here?

MRS. BROWN. But haven't you been taught always to enter a room quietly? I'm sure your father and I have tried to teach you proper manners.

JUNIOR. Sure you have, Mother. But when a fellow's nearly starved and worried to death, he forgets his manners sometimes. Only this seems to have been the wrong time.

MRS. BROWN. Dinner is nearly ready. But why all the worry?

JUNIOR. Aw, those Profs. They all seem to think we have whole reference libraries at home. How do they expect us to write papers about things we don't know anything about, I'd like to know.

MR. BROWN. They probably expect you to look up something about them. We have a very good public library in town. Have you tried that?

JUNIOR. Not yet, I haven't had time. I suppose I will have to go down there this evening, even if I haven't got the time. They sure keep us busy at school. When do they expect us to eat or sleep or anything, I'd like to know.

MRS. BROWN. I notice you do have a little time to eat, at least. What is this topic you know so little about?

JUNIOR. We are studying about the Philippine Islands. Each paper has to be on a different topic. The other fellows all got easy topics, but I can't find anything at all that hasn't already been taken.

MRS. BROWN. I wish now I had not loaned Mrs. Eldredge that copy of MISSIONS. There is a fine article in it about the Philippines that would have been just the thing. Maybe she won't be using it this evening, and we can borrow it back. I'll run over after dinner and ask her. Oh, wait a minute. I got two copies of one or two numbers when we moved. Maybe that was one of them. (Looks through pile.)

JUNIOR. But, Mother, for crying out loud, this is no missionary meeting topic. It's a paper for a college Prof.

MR. BROWN. Now, Son, just wait until your mother finds what she is looking for. She has been right twice this afternoon.

MRS. BROWN. Here it is! Now you read this article while I go and finish dinner. (Exit.)

JUNIOR takes magazine, looks at it a moment, sits down and opens note book, starts eagerly to write.

JUNIOR. Hey, this is just what I want! Now maybe I can get this paper written in time to take Mary to the movies tonight.

*Quiet reigns as all work or read. Enter BETTY.*

BETTY. Mother, Oh, Mother! Where is the last copy of MISSIONS? I have to read the Children's World Crusade section right now. Mother!

MRS. SHOUSE. Your mother is in the kitchen, Betty. I think you will find the last copy of MISSIONS on the

table. But why all the excitement about it all of a sudden?

BETTY. I just saw Miss Jones as I was coming home from Jennie's. She told me that we get credit for reading MISSIONS. You know she is our new leader. We want our company to be the very best in the whole Association, so I wanted to get started reading as soon as I could. Oh, here it is. (*Settles down to read.*)

MRS. SHOUSE. I expect I should go and help Lucy. (*Folds up work. Exit.*)

Enter FLORENCE who puts down books, and starts looking around.

MR. BROWN. (*Looking up.*) What are you looking for, Florence?

FLORENCE. Did I get a letter today, Dad? I should have, but I can't find it. (*Continues to look.*)

MR. BROWN. Won't you take off your hat and stay awhile? No, I haven't seen any mail. Better ask your mother.

FLORENCE. I have to go to a Guild meeting right away. But I really should have gotten a letter today.

JUNIOR. (*Looks up abstractedly.*) Oh, is this what you are looking for, Sis? (*Pulls letter out of his pocket and hands it to her.*)

FLORENCE. I might have known you would have it. You are always teasing.

JUNIOR. Honest, Sis, I just forgot it.

FLORENCE looks at letter, is disappointed that it is not the one she was expecting, but opens it and reads.

FLORENCE. Where is this month's copy of MISSIONS? (*Looks around hurriedly.*)

MR. BROWN. What, you too? And what might you want with MISSIONS?

FLORENCE. This letter is from our Guild president and she wants me to report MISSIONS at the meeting tonight. I should be there this minute. Where is that magazine?

MR. BROWN. What do you mean, report MISSIONS?

FLORENCE. Well, it's like this. There is a Guild section in MISSIONS and we are supposed to report it each month in the meetings. We have no separate national magazine. So Miss Noble sends us her monthly message this way. And there are reports from

other chapters all over the world, besides all of the news and announcements about the national organization. But where is that copy?

BETTY. Oh, were you looking for this month's MISSIONS?

FLORENCE. Of course. Do you know where it is? Why, you have it. Give it to me this minute! (*Takes magazine and starts to leave, looking in magazine as she goes. As she turns page of magazine a slip of paper falls out. She picks it up and looks at it.*)

MRS. BROWN. (*Entering.*) Dinner is ready.

FLORENCE. Oh, Mother, here is the notice of the expiration of your subscription. Whatever will we do without MISSIONS?

JUNIOR. This is great, just what I need to give them a real interesting—Huh? What did you say about doing without MISSIONS, Sis?

FLORENCE. Our subscription expires with this issue, and, don't you know, Dad said we would have to cut down on our expenses, and that magazines were a luxury.

JUNIOR. Aw, say! Just as we all get interested in it we have to give it up. Can't we take it anyway, Dad? Why, this isn't a luxury, it's a necessity!

MR. BROWN. I'm sorry, Junior, but our budget must be cut as much as possible and we cannot afford as expensive a magazine as this. Why, a magazine as well gotten up as this one would cost at least three dollars a year and we just can't pay it.

MRS. BROWN. That is just where you are wrong. I admit it really is worth several dollars a year. But it only costs a dollar a year in clubs of five.

MR. BROWN. Only a dollar a year! (*Gets out pocketbook and hands Mrs. Brown a dollar.*) Here, get it renewed as soon as possible, we can't afford to do without it at that price.

*Newsboys are heard outside calling MISSIONS. They enter and go through the audience taking subscriptions.*

JUNIOR. There are some boys taking subscriptions now. I'm going out and help them. (*Exit.*)

MRS. BROWN. Well, the rest of you had better come on out to dinner. (*All exit.*)

## Preaching and Practicing The Sermon on the Mount

Mrs. S. E. Bailey, missionary among colored people in Arkansas, writes:

"For a number of years I have been insisting that our women memorize as many verses of the Sermon on the Mount as they can, for it seems to me that Jesus put everything in that sermon that is necessary for our well-being in this world and the world to come. I have given little prizes to those who could repeat the fifth chapter of Matthew. Many women can repeat the whole chapter and a few can repeat the whole sermon. I did not realize, however, what I was doing by requiring them to learn so much until times grew so hard and many poor women had to leave home and children and hunt for work. The N.R.A. has helped thousands. Hundreds who have registered have not been called to work.

"The women have gone from place to place to do a little housework and as they have gone about they have been teaching the Word of God. They have scattered the words of Jesus spoken in His Sermon on the Mount and it has been a comfort to those giving the truth and to those who have received it. My heart has rejoiced as I have listened to the women tell of their experiences and opportunities in teaching others about God's Word.

"My Sunday school has subscribed for and read 4,000 Sunday school papers this year, and those beautiful stories have transformed many young lives. There have been more than 200 baptisms in my district. I cannot walk as far as I used to but the Lord sends the people to me. I still have four meetings in my house and they are well attended. There were 38 young people here last Sunday afternoon in my reading circle, and 22 children on Saturday."

## THE OPEN FORUM OF METHODS

CONDUCTED BY ELIZABETH I. FENSON

The Board of Missionary Cooperation, 152 Madison Avenue, New York, N. Y.

### Program Standards

"Originality of theme influenced our consideration of programs and year-books," writes Mrs. J. S. Comstock, who with Miss Olive Russell made the awards in the program contest. "We were aware of the value of many splendid programs and year-books which were submitted on themes of former years; but leaders are ever seeking to present the work in some picturesque and gripping way. How they hail with joy the advent of anything new. . . . Eliminating the themes used in former years, we determined the value of the others by the following standards:

"Has the program these definite objectives: (1) to interest the uninterested; (2) to help the group to think clearly in a variety of experiences that call for Christian responses; (3) through better acquaintance with the people studied, to come not only to a realization of their handicaps and needs, but to such an understanding of their worth and possibilities that all shall enlist in constructive tasks of friendly helpfulness to them."

The first prize for programs was awarded to the women of First Church, Hillsdale, Mich., for a most attractive program on China, which was given at the conclusion of several months' study of that field. The program consisted of five to ten minute talks.

### CHRISTIANI-TEA COMPANY OF CHINA

#### BRANDS IN STOCK

*Opportunity*—Quantity unlimited (now is Christianity's hour, vast areas unreached, etc.).

*Charity*—Indispensable brand—large quantities used in medical work (medical missions).

*Spirituality*—Unexcelled in quality—Company seeks to make this brand more popular with students (zeal of the evangelist; aim of education).

*Unity*—Demand for this brand increasing (lack of it a deterrent; progress made).

*Prosperity*—A new tea grown by farmers under the direction of the Christiani-Tea Company (education in agriculture).

### BRANDS OF RIVAL COMPANIES

*Conformity*—Old brand used in China for centuries (reverence for the old).

*Modernity*—Young China's popular drink (craze for the new).

*Infidelity*—Strong harmful brand imported from Russia (susceptibility to communistic influence).

The program, with the date and place of meeting, was carried by a quaint Chinese figure cut from wall paper. A cutting pattern, and suggestions for adapting the program to the study of Orientals in this country, is given in the July issue of *Program Pointers* (sent free on receipt of a stamped envelope).

Specific mention of *Missions* is made, indicating that the group is well aware of the value of the magazine in program building. The pro-

## Comfort That May Be Yours

Freedom from investment cares, the comfort that comes to one who is sure of a certain amount of income for life, and the blessed satisfaction of knowing that your savings will be used for the advancement of Christian work after you have departed from this life, are benefits, among others, resulting from taking advantage of the Annuity Plan of The American Baptist Home Mission Society.

### FACTS TO REMEMBER WHEN MAKING INVESTMENTS

The Society has been receiving gifts on the annuity plan for 74 years.

Annuity agreements in force at the close of the fiscal year 1933-34 represented gifts amounting to \$1,288,693.

Prompt and regular payment of annuities is assured by the investments of the Annuity Fund and in addition by general endowment funds amounting to over \$6,000,000, the income from which is unrestricted.

All gifts on the annuity plan are invested and held intact until the death of the annuitant, when the net principal is used for general missionary purposes or held as endowment if requested by the donor.

SEND FOR OUR FREE BOOKLET *A Guaranteed Income for Life*

*Further information furnished upon request*

## American Baptist Home Mission Society

SAMUEL BRYANT, Treasurer

23 East 26th Street

New York City

gram was submitted by Mrs. C. H. Read, whose work as Associational Literature Secretary keeps her informed concerning missionary books and leaflets.

The second prize was awarded to Mrs. J. T. Crawford, of Topeka, Kansas. As State Secretary of Literature, she is often called upon for a novel presentation of books for State Conventions and other meetings. If you are looking for a plan to introduce the new reading contest books to your group, why not consider adapting her plan to your group? It is called

#### MAKING DISCOVERIES

with a sub-title, "Exploring a Literature Route to the Sea of Service." The leader invites "all Baptist women of courageous heart and adventurous spirit, who are willing to pay the price (for it will cost something)," to go exploring. The starting point is the *Isthmus of Information*, and there the travellers refer to their "guide book" (the Bible) and also learn something of the books to be read, the Standard of Excellence, etc. At the next stop, *Harbor of Helps*, *MISSIONS*, the New Literature subscription plan, *A Book of Remembrance* and other items are featured. With these helps, all are ready to launch out on the *Gulf of Go*. Sighting an island, they decide to stop, and to their dismay they discover that those who reside there seem wholly indifferent to the interest of Christ's Kingdom, for it is the *Island of Indifference*. The next stop is *Port Procrastination*, where they meet Mrs. I'll-Think-About-It and Mrs. I'll-Let-You-Know-Tomorrow. They are glad to hurry on to *Cape Courage* (devotional service on "courage"). After this invigorating experience they continue their exploring, stopping next at *Book Bay* (reviews of the reading contest books) and later casting anchor at *Purchase Point* (have

someone in charge of the sale and distribution of the books). Having supplied their needs the travelers proceed through the *Strait of Stick-to-it-iveness* (is this another way of saying "Live it through") and launch out into the *Sea of Service*.

(NOTE: Write to MISSIONS office for a copy of Mrs. Crawford's poster program on MISSIONS. It is especially good for the promotion of the magazine at meetings.)

Other prize-winning programs will be described in later issues.

#### June Picture Contest

The picture published on page 369 in June showed delegates to the Northern Baptist Convention in front of the Masonic Temple in Detroit, in June 1928.

**Prize Winners:** Complimentary subscriptions to MISSIONS for one year are awarded to Mrs. Wayland Gates, Detroit, Mich.; Mrs. O. H. Jackson, Westford, Vermont; and Mrs. Thomas C. Pepperd, Wilmore, Kans.

**Honorable Mention:** Mrs. Frank Wadsworth, McGraw, N. Y.; Mrs. W. F. Brawn, Rockland, Maine; Mrs. D. S. Bowen, South Colton, N. Y.; J. F. Watson, Seattle, Wash.; Mrs. C. A. Craft, North Manchester, Ind.; Herbert E. Hall, Mason City, Neb.; Mrs. Don Rounseville, Ulysses, Pa.; Ellen F. Pease, Montpelier, Vt.; Mrs. R. M.

Wadley, Cortez, Colo.; Mrs. W. E. Darow, Alton, Ill.; Mrs. Stirling Jackson, Detroit, Mich.; Mrs. Edwin J. Webb, Defiance, Ohio; Mrs. W. J. Richardson, Brooklyn, N. Y.; Mrs. Adie L. Spiegel, Waymart, Pa.; Mrs. G. A. Lawson, Cincinnati, Ohio; Ella Callaghan, Mt. Sterling, Iowa; Mrs. R. D. Hunt, Ft. Scott, Kans.; Mrs. Eva J. McConnell, Lexington, Ill.; Mrs. J. M. McCarty, Dedham, Mass.; and Mrs. Grace Preston, Arcata, Cal.



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## BAPTIST PERIODICALS

### for

### BAPTIST CHURCHES

*They train for Baptist leadership*

They help our churches to keep in line with the entire denominational program. They are Biblical, evangelistic, practical. They meet the pupils' needs. They help teachers to be better teachers.

*It is as important to have Baptist periodicals in the class as it is to have a Baptist pastor in the pulpit.*

#### The American Baptist Publication Society

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505 New World Life Bldg., Seattle

223 Church Street, Toronto

*Order from Our Nearest House*

## THE CHRONICLE

*From the cradle to the grave in missionary service*

## BORN

To Rev. and Mrs. C. G. Vichert of Suifu, West China, a son, July 10.  
To Rev. and Mrs. D. F. Perron of Iloilo, Philippine Islands, a son, August 1.

## SAILED

Miss Ruth Dahlman and Rev. and Mrs. P. C. Metzger, from New York, July 27, on the *S.S. West Kebar*, for Matadi, Belgian Congo.  
Miss Agnes Anderson and Miss Emily Satterberg, from Antwerp, July 27, on the *S.S. Albertville*, for Belgian Congo.

Dr. and Mrs. Henry S. Waters from New York, August 2, on the *S.S. President Pierce*, to Hongkong; from Hongkong, October 2 on the *President Grant*, for the Philippine Islands.

Dr. Clara C. Leach, from Marseilles, August 10, on the *S.S. Andre Lebon*, for South China.

Miss Gertrude Anderson, from New York, August 23, on the *S.S. President Johnson*, to Penang; from Penang, October 27, on a B. I. Steamer, for Burma.

Rev. and Mrs. T. E. Bubeck, from New York, August 31, on the *S.S.*

*Europa*, to Bremen; from Antwerp, September 13, Woeman Line, to Belgian Congo.

Rev. and Mrs. M. D. Farnum, from Victoria, September 1, on the *S.S. President McKinley*, for Japan.

## ARRIVED

Miss Anna Degenring of South India, in New York, June 9.

Rev. and Mrs. A. E. Bigelow of the Philippine Islands, in New York, June 16.

Miss E. Marie Holmes of Assam in New York, June 14.

Miss Marion Burnham of Assam, in New York, June 23.

Miss Ida Davis of Burma, in Boston, June 24.

Miss Myrtle Denison of West China, in Los Angeles, June 27.

Rev. and Mrs. J. A. Foote of Japan, in Los Angeles, June 27.

Miss Lettie G. Archer of West China, in Los Angeles, June 27.

Rev. G. E. Whitman of South China, in Seattle, June 27.

Miss Louise Campbell of South China, in Seattle, July 2.

Dr. and Mrs. H. J. Openshaw of West China, in Los Angeles, July 4.

Rev. and Mrs. Frank E. Eden of Burma, in New York, July 12.

## DIED

Miss Frances E. Crooks, in Bassein, Burma, July 1.

## MARRIED

Katherine Muehl and R. E. Brown, in Berne, Wash., on August 2.

## A Correction

On page 439 of September issue Rev. C. N. Bartlett was named as being pastor of the Baptist Temple, Dorchester, Mass. This is an error. Mr. Bartlett furnished the article. The pastor of the Temple is Rev. O. W. Foye.

## THE LAST WORD

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